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NOVEMBER 1958

The Methodist Woman

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Come, ye thankful people, come,
.....
Come to God's own temple, come,
raise the song of harvest home."

OCT 29 1958

Letters...

I like THE METHODIST WOMAN very much and find many helpful articles in it. I keep all the issues and read them over and over.

MISS FLORENCE HERTENSTEIN
St. Mary's, Ohio

Assembly Coverage

This is just to express my appreciation of the fine coverage of the Assembly in the July-August issue of THE METHODIST WOMAN. We who are scheduled for reports and talks will find your account a great help. The content of the magazine has steadily improved through the years.

(MRS. ARTHUR) HELEN C. FAGIN
Marysville, Washington

To me, the Assembly issue is a perfect summary of that stirring event.

MRS. CHARLES W. MEAD
Omaha, Nebraska

Citizenship Coffee

The Woman's Society of First Methodist Church, Floydada, Texas, held a gratifying Citizenship Coffee which was attended by one candidate for governor and his wife, all the candidates for the state senate, and all the candidates for representative of the 89th district.

Issues discussed were enforcement of present laws on intoxicating liquors, present laws and regulation on narcotics, enforcement of traffic regulations, proposals on new tax laws including parimutual betting, and the problem of juvenile delinquency.

MRS. C. B. LYLES
Floydada, Texas

First Anniversary

The Woman's Society of Christian Service of the First Methodist Church, Fraser, Michigan, celebrated its first anniversary last May. Officers of the Port Huron District, Detroit Conference, participated in the program which included a special recognition of new members and the installation of officers.

MRS. RALPH BRINK
Publicity Chairman
Fraser, Michigan

Comprehensive Picture

I have used THE METHODIST WOMAN at our district meetings. In order to create interest and give accurate information regarding our women's work in

missions, I must go to a source that knows more about it than I do. So the first place I turn is THE METHODIST WOMAN. It gives a comprehensive picture and is a must in any department of leadership in the work of the Woman's Society of Christian Service.

MRS. ELOF M. ERICKSON
District Treasurer,
Minneapolis, Minnesota

Ideas for Programs

I do enjoy reading and using THE METHODIST WOMAN. In fact, I read it from cover to cover the very first day I receive it, then I file my copies and keep referring to them. The cover pictures are of so much use to me as I draw them for program covers.

The May cover I used for the program cover of our district meeting and "Paths of Service" was our theme.

I drew the January cover on a poster

board the size of our Wesleyan Service Guild poster and hung them side by side over the literature table in our church vestibule all during Guild month. The cover of the church window on a back issue makes a lovely worship center picture.

(MRS. F. D.) RUTH ESTHER GUTHRIE

Congratulations

I want to congratulate you on the fine METHODIST WOMAN we have today.

There is something mystic about reading the magazine that when you have read it—from cover to cover—it just does something for you which is simply indescribable—you are a different person. When Mr. Hufton was alive every month we would have a three or four or five minute review of some outstanding article in the magazine.

(MRS. V. J.) MARY HUFTON
Albion, Michigan

OUR WRITERS

Mrs. Frank G. Brooks, immediate past president of the Woman's Division of Christian Service, really needs no introduction. A member of the Central Committee of the World Council of Churches, Mrs. Brooks attended the recent meeting at Nyborg, Denmark. THE METHODIST WOMAN claims her as ecumenical reporter.

In the article "Where Are They Now?" Miss Muriel Day, executive secretary of Educational Institutions, gives a dividend report on our investment in Christian education.

Two special-term missionaries, Miss Bobbie Mae Matthews and Miss Janet Porcelli, present the work of a student hostel in Puebla, Mexico, "Casa Hogar—a Home in Mexico." And you remember, some of the 1958 Week of Prayer offering will be used for student hostels in Mexico.

"Living Waters" was the third lesson of the Bible study on the Gospel of John given at the Fifth Assembly by Dr. Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, California.

Miss Caroline E. Peckham is on pre-retirement furlough. Having served

forty-two years in Japan, she knows "Woman's Status in Japan."

In "A Puerto Rican Sketch," Miss Anna Thielz, who is in the office of Urban Work, shares impressions gained during a vacation spent in Puerto Rico.

Miss Marion Walker, who wrote "Her Name Was Changed to Joy," has returned to her missionary service at Potling Methodist Center, Copas, Tarlac, Philippines.

Mrs. E. U. Robinson, chairman of the standing Committee on Spiritual Life, prepared the circle program for this month.

Miss Lorena Kelly, missionary, is stationed at Lodja, Belgian Congo, Africa. Be sure to read her challenging article, "Reverberating Echoes—Race Relations in the United States Affects the Christian Message Around the World."

The meditation on stewardship, "How Can These Bones Live?" is another article in the series being written by Miss Marietta Mansfield, missionary from India now on furlough.

Mrs. Cora Trezise who wrote "Understanding Friendship" is a member of the Woman's Society of First Church, Evanston, Illinois.

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Cover: The Federated Church, Waitsfield, Vermont. Dorothy Dilger, photographer. Workers of Town and Country have held vacation church school in this church. The quotation is from hymn No. 545 in *The Methodist Hymnal*.

Methodist representatives at the meeting of the Central Committee were (left to right) Dr. Ray Ragsdale, who substituted for Bishop William C. Martin, Bishop G. Bromley Oxnam, Mrs. Frank G. Brooks, Mr. Charles C. Parlin. Bishop Sante Uberto Barbieri (not in the picture) is one of the six presidents of the World Council.



10th

anniversary at nyborg

by MRS. FRANK G. BROOKS

THE World Council of Churches was officially born on August 23, 1948, in Amsterdam, Holland. In late August, 1958, its ninety-member Central Committee celebrated, at Nyborg, Denmark, the tenth anniversary of the founding of the World Council of Churches. Today 171 churches in fifty-two countries are members of this World Council.

Why a World Council of Churches? Because Christians know and believe that the Church of Christ is one and that this unity must be demonstrated in word and deed to the world! The World Council is composed of churches which "accept our Lord Jesus Christ as God and Savior." These churches exist in different political and social environments; they are

located in different nations and in the midst of different races and cultures.

The work of the World Council of Churches is as varied as any church could desire. One of its great concerns is the fact that the clergy and the laity in local churches know so little about the World Council, its divisions, and its work.

There are three major divisions through which the Council works: the Division of Interchurch Aid and Service to Refugees; the Division of Ecumenical Action; and the Division of Studies. Under each division there are several departments. For example, under the Division of Ecumenical Action there is a Department of Co-operation of Men and Women in Church and Society. Under this same division there is also a Youth Department, which has a prac-

tical program of Christian service through work camps and other projects.

Besides these divisions there is the Commission of the Churches on International Affairs. This is a joint agency of the World Council and the International Missionary Council.

The World Council has many concerns: the resettlement of refugees, the responsibility of the church for society, the problem of international peace and justice, proselytism, race, religious liberty, aid for disaster victims. But whether the World Council is setting up a work camp in Germany or conducting a theological study on "the Christian hope," the Council's work always involves unity, witness, and service.

In its eight-day session at Nyborg, in August, 1958, the Central Committee took a careful look at

Other articles by Mrs. Brooks on the World Council of Churches will be found in THE METHODIST WOMAN for November, 1955, December, 1956, November, 1957.

the on-going work of the Council. One of the major discussions centered around the theological basis of religious liberty. A professor from Copenhagen said that the "basis of religious liberty is the fact that Christ did not come in heavenly splendor to subjugate any possible resistance and force everybody to subjection. Christ made Himself with no reputation and took upon Him the form of a servant and humbled Himself even unto the death on the cross."

The other major consideration at the 1958 meeting of the Council was the report on the common Christian responsibility toward areas of rapid social change. This was a seventy-four page progress report on a five-year study, initiated in 1955. To date the work has been carried on in Asia, Africa, and Latin America; the main fields of study and action are responsible citizenship, village and rural life, problems of urbanization, and the impact of foreign enterprise and technical assistance. "Two-thirds of mankind are stirred by new hopes and quickening social change. Political, economic, and social ferments . . . are at work in many societies. In this revolutionary situation the people should see the hand of God . . . and give heed to the claims of justice and common humanity."

Many and varied were other reports and considerations. I can mention only a few outstanding decisions. Each represents hours of deliberation and work by staff members and by committee members from widely separated parts of the world.

A statement on disarmament and atomic tests was adopted by the Central Committee. The committee urged statesmen "not to rest content" with the fact that governments have taken a first step toward bringing the testing of atomic weapons under international control, "but to show courage in pressing forward along the way now opened." The statement appealed for an "'open society' where people may meet freely and learn to understand and trust one another."

The Central Committee welcomed the report of the delegation of the World Council of Churches which met with the Moscow Patriarchate in August at Utrecht. It approved the proposal to invite observers from the Moscow Patriarchate to attend future meetings of the Central Committee "as a wise first step on a road which may lead to closer contacts."

A plan to build a new \$2,500,000 headquarters for the World Council in Geneva, Switzerland, was approved. This structure will be near the Geneva offices of the United Nations and other international centers.

The theme for the World Assembly of the Council in 1961 was

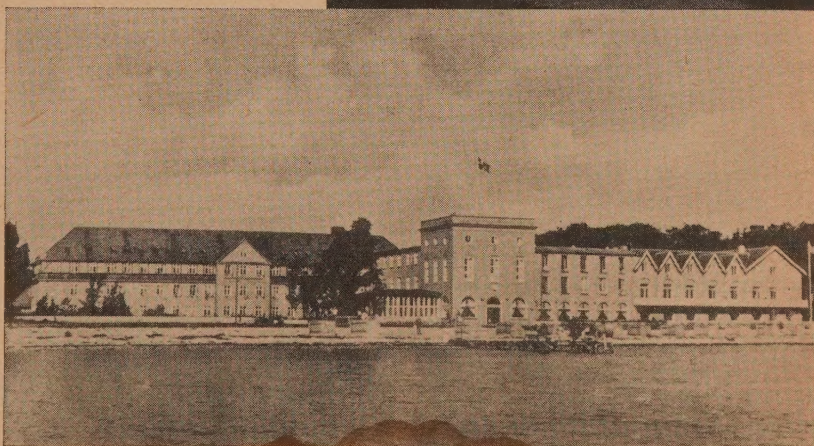
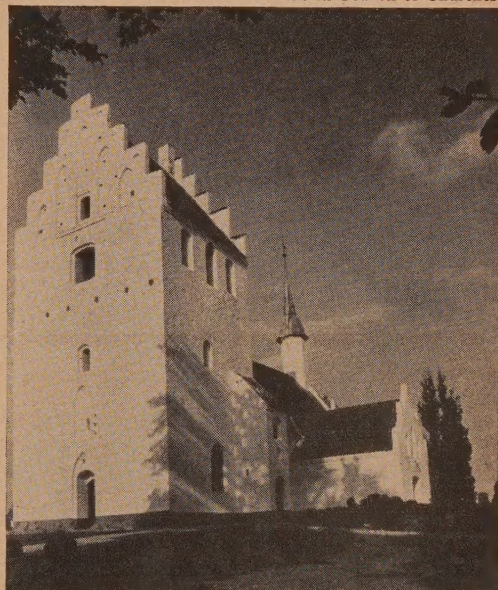
chosen: "Jesus Christ: the Light of the World." The Assembly, at the present time, is scheduled for Ceylon. The committee accepted the invitation of the Ecumenical Patriarchate and the Greek church and government to hold the 1959 Central Committee meeting on the island of Rhodes.

Every one of us felt that there must be a deeper involvement of all our churches in local ecumenical action and worship. Said Dr. Franklin Clark Fry, the chairman of the Central Committee: "We are grateful that the World Council of Churches has maintained its fellowship in one of the most explosive and nervous decades of recent history."

World Council of Churches

This Danish country church near Nyborg, Denmark, is one of 900 of this architectural style built during the twelfth century.

Nyborg Strand, Denmark, where the Central Committee of the World Council of Churches met—August 21-29, 1958.



Where Are They Now?

by
MURIEL DAY



Miss Mary Floyd, shown pointing to map and talking to Missions Club members, is a deaconess and a professor of religion at Pfeiffer College. She is sponsor of the Pfeiffer Missions Club and teaches the only undergraduate course offered in any Methodist college on the missions program of the Woman's Division. The course is "World-Wide Missions of the Church," a three-hour credit course. Four of the 1958 Pfeiffer graduates will do Methodist mission work, one going on a three-year assignment to the Philippines and the rest working as US-2's.

THERE is a word that was commonly used in connection with the graduates of educational (and other) institutions, but which no longer meets with approval. That word is "product." We are, however, attempting to assay, on a small scale, the extent to which the schools of the Woman's Division have produced graduates who are making a distinct contribution in educational, civic, or religious life. To be scientific and fair, we would need to make a poll of the thousands of young people and children who have been influenced directly by these educational institutions. Each year more than ten thousand students are enrolled in the schools and colleges supported in whole or in part by the Woman's Division. It was difficult for the administrators to choose among the many graduates who are outstanding alumni.

The following vignettes of the chosen graduates will, we hope, inspire all of us to give more gener-

ously to enable more young people and children to have an opportunity to grow under Christian auspices as they obtain an education. As one educator puts it, "It is *illuminated* liberal education."

Dr. Felix Sutphin, president of Wood Junior College, Mathiston, Mississippi, gives us the story of a graduate of the class of 1915:

Mr. Hugh H. Clegg is the son of Mr. and Mrs. James M. Clegg of Mathiston, Mississippi. After attending the Mathiston public schools he was graduated from Bennett Academy, now Wood Junior College, in 1915. He was valedictorian of his class. Mr. Clegg was the first president of the Alumni Association of Wood and taught history and physics in his alma mater in 1922-23.

In 1920 he was graduated from Millsaps College, Jackson, Mississippi, with the A.B. degree, and received an honorary degree therefrom in 1941. Mr. Clegg received his LL.B. degree from George

Washington University in 1926 and served as president of the General Alumni Association of that college from 1938-1941.

From 1926-1954 he served with the F.B.I. in the capacity of special agent, administrative assistant, inspector, and assistant director. Since 1954 he has been assistant to the Chancellor and Director of Development at the University of Mississippi.

Miss Mary F. Floyd, one of the deaconesses on the faculty of Pfeiffer College, Misenheimer, North Carolina, tells about one of its graduates:

From many outstanding graduates, Ada Mae Bookman is chosen for special mention. Miss Bookman, a native of Virginia, finished high school in Richmond and later received nurses's training at the Grace Hospital in the same city.

Feeling the call to missionary service, she entered Pfeiffer College in order to secure the necessary academic preparation for appointment under the Woman's Division

of Christian Service. Miss Bookman was at Pfeiffer for two years, after which she was appointed as a missionary nurse to Angola. The great need for nurses at that particular time gave rise to the waiving of certain academic requirements ordinarily required.

Stories from annual reports and other new media indicate that Miss Bookman is rendering an effective and constructive service on the field. For example, publicity was given to the health survey she made upon which action was taken to emphasize work in the areas of maternity and child care. This is a story of a person who knew early in life that she wanted to be a medical missionary—who found a college interested in giving the necessary financial assistance, and who has gone to the mission field to share with others the abundant life.

From Miss Julia Titus, principal of Allen High School, Asheville, North Carolina, we have received the story of one of its outstanding graduates, Mrs. Willie Moore of the class of 1929:

Mrs. Willie Owens Moore was graduated from Allen in 1929 and entered Shaw University in Raleigh, North Carolina, in September of that year. In 1933 she was graduated from that institution with a Bachelor of Science degree in home economics. After her graduation she taught in the public schools of Asheville, teaching home economics in Hill Street School and in Stephens-Lee High School until 1946.

Since 1946, Mrs. Moore has served as branch executive secretary of the Phyllis Wheatley Branch of the YWCA in Asheville. Her training for this position was in the YWCA Professional School in Lake Forest, Illinois, in 1947, and in summer sessions at Temple University in Philadelphia and at North Carolina College at Durham.

The influence of Mrs. Moore is felt throughout the city of Asheville on adults and teen-agers as she works efficiently, diligently, and in a kindly, Christian spirit through the work of the YWCA.

She is one of the outstanding leaders of the city and Allen is proud to claim her as one of its graduates who has made a significant contribution to social work.

Miss Oscie Sanders, former president of Sue Bennett College, London, Kentucky, furnished us with the story of Miss Grace Spradling, who served in the foreign mission field:

A candy blonde with an impish gleam in her eyes walked the length of the dining room, serving a table at the rear. A staff member's comment was, "The most interesting girl in the 1953 class!" The why was hard to pinpoint, but the comment proved to be true.

Grace Spradling's alert mind aroused her curiosity in all the activities of the college and the local church and caused her to excel in both creative and academic work. She won a scholarship to Transylvania College in Lexington and received the bachelor's degree.

Having completed her work at Transylvania, she went as a short-term missionary to Lima High School in Lima, Peru. Reports come back which prove she continues to be an "interesting" personality.

The superintendent of Harwood Girls' School, Miss Dorothy Marie Watson, gave us the story of Mrs. Josie Brown Savage:

Josie Brown Savage was graduated from Harwood Girls' School, Albuquerque, New Mexico, in 1949. Thus she followed in the steps of her mother, Cora Sisneros, who had attended the same school, then named Harwood Industrial School, established for Spanish-speaking girls.

The next step in Josie's education was at National College, Kansas City, Missouri. Here she was graduated in 1953 and after her marriage she continued to follow the Settlement House work she had pursued in college. She took a position for two years at the Della C. Lamb Neighborhood House in Kansas City, as supervisor of nursery school workers. At present she is occupied with the care of a small daughter.

The Sisneros-Brown story includes more connections with Methodist institutions, for two Sisneros uncles of Josie's had attended Harwood Boys' School in Albuquerque, a school (now closed) for Spanish-speaking boys. At the present time Josie's mother is a worker at the family alma mater, Harwood Girls' School.

At Paine College, Augusta, Georgia, two of the deaconesses, Miss Ruth Bartholomew and Miss Evelyn Berry, prepared an outline of the life of Emmett Steele:

Emmett Steele was graduated from Paine College in 1942 and immediately entered the army, serving a term in the Aleutians and a longer time in the South Pacific. After the war he entered the Latin American Institute for training in Portuguese in order to follow his life-long dream of working in Brazil.

Always idealistic, his longing for a life work that would help mankind had grown under the Christian influences at Paine. Through the help of a deaconess teacher he was guided into a church vocation and placed in contact with the personnel office and secretary for Latin America of our Board of Missions. In 1949 he and his capable young wife were commissioned missionaries and sent to Brazil. They were assigned to Granberry College at Juiz de Fora, where both worked until their furlough. Now they are at Colegio Piracicabano, where Emmet teaches and counsels young men while Henrietta directs the boarding department for girls in addition to caring for her husband and two daughters.

In connection with the foregoing emphasis, we would call attention to the third quadrennial goal of the Woman's Division, which reads: "To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the church." This goal would be implemented by "making known the objectives of these educational institutions" and "showing how they are related to the world mission of the church."



Casa Hogar...

a home in mexico



BOBBIE MATTHEWS

by

JANET PORCELLI

TO DESCRIBE Mexico as a country not as far advanced in technology, education, or democracy as the United States is to fail to do it justice. True, there are economically poor, crowded, dusty areas in this land where people need much help in learning how to help themselves. But no description of Mexico should omit the quiet peacefulness of its countryside, the majesty of its beautiful mountains, the closeness and beauty of its blue skies, the flowers one finds wherever there is room for them to grow, or the colorful shout of the merchant selling his wares.

It is true we need to bring them education—beginning with the *personal* love of the Savior, Jesus. In Mexico one does see poverty in the dirty faces of little children and the toil-worn faces of old people. One can see the toll of diseases—for lack of adequate medical care and knowledge of the importance of sanitation.

Methodism is, in a very real way, contributing to her neighbor's need. She is at the same time helping develop attitudes of friendliness and appreciation between the two proud nations. The Methodist Church in Mexico is administering to the needs of the Mexican people through churches, schools, social centers, rural work, a hospital, and student hostels.

The name of our *internado* (hostel) in Puebla is *Casa Hogar* which translated means "a house that is a home." In our *Casa Hogar* one hundred and thirty-five Mexican girls between the ages of seven and twenty in grades one through twelve live ten months of the year while attending the Methodist school that adjoins us.

It is a thrilling experience every time a new girl arrives. Each time it is a door opening to new opportunities. The girls come here from the largest city in Mexico with a population of four million as well as from the smallest Indian villages and from all sizes of towns and villages between. They come from every social level—some knowing the social graces, some never having used table silver before. They come from every financial situation—some able to pay all their tuition, room and board; some not able to pay anything. They come with varying degrees of home education—some familiar with good music and art, some knowing only the music and art of their Indian village. They come with varying tastes of dress—some knowing what clothes and colors are best for different occasions and how to wear their clothes and do their hair to the best advantage; others have never had more than one or two dresses at one time in their whole lives—and certainly not shoes.

They come from all kinds of families—some have known love, patience, affection, understanding; others have only known work, drunkenness, foul language, a blow with the back of the hand or anything handy. Some come already knowing cleanliness, others have never seen modern plumbing and have to be taught how to bathe. Some come already knowing the Christ, others have never heard the precious words of the Holy Bible.

But they all come because they, or someone, has a desire for them to know the better things of life that education can offer. Someone has caught a vision of the importance of education in being able to help others learn these important things. They are here because someone realizes the importance of knowing His moral standards and the significance of understanding the meaning of His life and work—and experiencing His love.

The *internado* is really functioning to meet an "ideal"; it is a school just as much as the academic school which adjoins it. However, here in Casa Hogar the lessons are more subtle, more complex, more difficult to learn—to learn to do one's share, to learn the meaning of integrity, honesty, cleanliness, justice, the ever-present love of God. When these things are not inherent in a child's personality they become the most difficult and trying lessons to

teach. Yet, the purpose of the *internado* is to never tire of trying to fit young women to take their place in the life of their nation; to develop sound personalities ready to face their lives fully realizing the power at their disposal—that they are children of God.

But this is an ideal and, as with most ideals, the reality behind it is but a shadow. The attempt to show a child the meaning of honesty and integrity when his background mirrors only his utter lack of understanding does not always reach the goal set by the ideal. The cultural background of the girls must always be kept in mind. Perhaps patience, faith, and understanding are the only weapons we have to combat laziness, filth, dishonesty, and apathy.

Early each morning Casa Hogar comes alive with the brash clanging bell telling the girls to get up, to run barefooted across the patios to the wash rooms, to be at their work. Some help prepare the breakfast and dining hall, others sweep the many patios and stairways, others clean their rooms. Forty-five minutes later the first bell is rung for breakfast, and the *internas* finish their tasks and prepare to go to the dining hall. Each morning before our first meal together one of the workers or one of the older girls brings a short devotional talk to the family. From my place at the head of a table I can look over the sea of young faces. Some shine with attention and understanding while others, hardly half listening, are impatient, bored, and dulled by their own emptiness. How to fill them! How to help them see beyond themselves! How many times does one ask this question of himself, of God?

After breakfast the house work continues with constant reminders and supervision. At 8 A.M. the bells ring once more calling the girls to their morning classes. At noon they return home. The free hour before the noon meal is a good time to spend talking with them. Standing by our tile fountain chat-

ting and laughing with the girls, one suddenly is vividly aware of the great charm of these young Mexicans, their spontaneous mirth, teasing, dancing, brown eyes, their overtures of friendship and sharing. Some come with shyness and humility, others with boldness, strength of personality—speaking openly to be understood, accepted, and loved.

Our meals are often learning experiences for the girls: “Martita, we don’t start until everyone has been served.” (Seems I told Marta the same thing yesterday.) “Rosa, show the little one by you how to use her fork.” So it goes—like any family—anywhere.

After the noon meal the day continues with afternoon classes, followed by a light supper. From seven to nine each evening the girls go to study hall. This, like so many of the functions of the *internado*, has a twofold purpose. Our hope is that the girls will not only learn their lessons but learn to obey,

learn to discipline themselves, learn to have respect for each other and the person keeping the study hall. With over one hundred youngsters in one room the results are often disappointing.

The weekends at Casa Hogar are filled with housework, activities and services at our Methodist church, and often there are excursions. The *internas* are especially active in the Sunday school and the youth groups. A number of older girls teach classes in the Sunday school and once a week all the teachers meet to discuss the lesson. What a thrill it is to see these girls respond, to bring intelligent questions to the discussions, to probe beyond the printed words of the lesson.

When we witness all these things we know He is being heard—even here. Thus, the ideal must live through the experiences of the reality and after all—perhaps in light of the reality His victory is all the more beautiful.

CHOLERA IN KATHMANDU

by ROBERT L. FLEMING

THE WORST cholera epidemic in ten years, broke out the last of July in congested areas of Kathmandu, Nepal. By August 8, admissions to the Cholera Hospital averaged fifty cases a day. But this represented only about half the number in city areas and almost none from rural Nepal, it was estimated by Dr. Raghubar Baidya, director of Government Health Services. The death rate in Cholera Hospital was only about ten per cent.

The Nepal government called on the United Mission and its hospital for help. Most vital was the preparation of distilled water and saline solutions. We immediately set up three daily eight-hour shifts of Nepalese health trainees and members of our staff. Teams of Nepalese health trainees and United Mission personnel moved into rural areas southwest of Kathmandu at

the suggestion of the government and gave some 8,000 injections.

Of the twenty villages visited, none suffered more than Kokana (Coke-ona). Twelve hundred injections were given there but orthodox Buddhists refused protection for they stoutly maintained that the goddess had called from the large temple in the village square, predicting one-third of the population would die. To be injected might provoke the wrath of the goddess. In spite of this, the fearless headman ordered and coaxed his people to be inoculated. His attitude is fairly new in rural Nepal, but health education is gradually spreading throughout the entire country.

The Minister of Health has expressed his sincere appreciation to the United Mission for what we were able to do in this emergency.

LIVING WATER

by

GEORGIA HARKNESS

Each day at the Fifth Assembly Dr. Harkness conducted a Bible Study on the Gospel of John. Following are full excerpts from the third presentation. Excerpts from the fourth and last study will appear in the December issue.

WE COME NOW in our sequence to the story of Jesus talking with the woman of Samaria at the well about living water. There is so much in this story that we could use it as basis for almost anything we might want to say about the work of the Woman's Division of Christian Service of The Methodist Church. There is world missions in it, for Samaria lay outside of Jesus' own country. There is home missions in it, for at the end of the story we are told that "many Samaritans from that city believed in him because of the woman's testimony." There is Christian Social Relations in it, particularly race relations, for the Samaritans were of a mixed race, regarded by the Jews as decidedly inferior to themselves. There is the note of the equality of women, not always fully recognized by church leaders then or now, for when the disciples returned we are told, "They marveled that he was talking with a woman."

There is text here for a talk on Christian family life, for Jesus saw that the woman, with her five former husbands and another she was living with in rather dubious status, did not have a very exemplary family situation. There is even something here about finance, for the disciples, like good responsible laymen, had gone away into the city to buy food.

There is Christian education here—adult education to be sure, but education—for the incident

took place at Jacob's well, and Jesus and the woman talked about their religious heritage. There is evangelism, for that is the heart of the message about living water. There is worship and the devotional life, for Jesus talks to the woman about *where*—and still more vitally, about *how*—to worship the Father. There is theology in it, for one of the greatest theological affirmations in the Bible, tying together faith and worship, is that in which our Lord says, "God is spirit, and those who worship Him must worship in spirit and truth."

(Read John 4:4-6.) This gives us the setting for the story. One of the most memorable sermons I ever heard was from the simple text, "He had to pass through Samaria." Samaria the monotonous country one had to pass through just to get from Judea to Galilee, from where one was to where he wanted to be. Samaria had no special glow or attractiveness of its own. And yet in this monotonous stretch that simply had to be traversed, occurred this incident that transformed the life of the woman at the well, and gives living water to our lives today. All of us spend much more of our time in the monotones of life than we do in the great temples or on the mountain tops, but where Christ is, living water is.

Another thing in this setting is the *tired* Jesus. I suspect it was a hot Jesus, also, for the sixth hour means twelve o'clock noon. It was probably a *hungry* Jesus, for the

fact that the disciples went away to buy food suggests the little company had had no lunch. In any case, it was a *thirsty* Jesus who sat down beside Jacob's well and asked for a drink. If you were tired and hot and hungry and thirsty, probably also foot-sore and travel-stained from those dusty, uneven Samaritan roads, would you think that was the time to engage in a spiritual conversation? Most of us would not. Jesus did. Portrayed here with great clarity is the merging of the humanity and the divinity of Jesus. The Jesus who got tired and hungry and thirsty, even as you and I do, was also the Christ who could impart living water, "a spring of water welling up to eternal life."

Jesus asks the Samaritan woman who has come with her water-pots for a drink. She expresses her surprise that a Jew should ask this of a Samaritan. Though she does not say so, she may also have been surprised that he would pay any attention to her—a woman, and not a very nice woman at that. Whether she showed her past on her face, we do not know. Anyway, she was what she was; but Jesus saw in her a human soul in need of help.

The conversation follows about the living water; the woman asks Jesus how he is going to draw it out of so deep a well; Jesus answers her in words that have become immortal: "Every one who drinks of this water will thirst again, but whoever drinks of the water that

I shall give him will become in him a spring of water welling up to eternal life." (John 4:13-14) The woman, responding eagerly, replies, "Sir, give me this water, that I may not thirst, nor come here to draw." (John 4:15)

The story does not end here. Jesus offers no light, easy, superficially accepted gift. Drastic, costing, moral change is necessary! Too often today we assume that an emotional glow, or coming forward in a meeting, or signing a decision card is enough. These are good things to do at times, but it is not these things that constitute real conversion. Real conversion means being changed from the inside out, from a sin-centered and a self-centered to a God-centered life.

So Jesus puts to the woman a very searching, though perfectly natural, requirement. "Go, call your husband, and come here." He knows well enough that she has no husband, but has had an unsavory past. The requirement is not put to embarrass her, but to challenge her. If she is sincere, she is willing to acknowledge her sin, and turn her face forward. If she is not, he must approach her some other way. She does not deny the situation or try to defend herself, and the conversation moves into the area of worship.

From this point on Jesus speaks, but it is one of those places where we have the feeling that Jesus is speaking through the words of John. The conversation takes a more theological turn, and is not quite the simple, straightforward diction of the earlier part of the story. It is a little more like what John might suppose him to say to a group of Gentile intellectuals than to a poor "tashed" creature just beginning to drink of the living water. After the woman surprisingly makes a comment comparing the ancient Samaritan worship on Mount Gerizim with Jewish worship on Mount Zion, Jesus says: (Read John 4:21-26).

We do not know whether Jesus said exactly these words to her. My guess is that Jesus said some-



Eugene Taylor

Dr. Georgia Harkness

thing simpler—the same meaning, perhaps, but adapted to her grasp. In any case, Christ speaks through these words to you and me, as he has been speaking to Christians through all the centuries.

Christianity began, as we all know, as an outgrowth of Jewish faith. Jesus was a Jew, reared in a devout Jewish home, taught in the synagogue school in all the great wisdom of his Jewish past, well acquainted with the Jewish Scriptures, and he must have loved especially the prophets, for he quoted so often from them. He loved his people, and while he had conflicts with them, he never broke with them in his heart. This fact alone, if there were no other, would make anti-Semitism among Christians a grotesque irony.

Jesus was a good Jew, and the greatest of the Jews. But he was more than a Jew; he was the Son of God, called of God with a special mission and a special purpose to be the Savior of the world. This is why Christianity could not remain a Jewish sect. During his earthly ministry, both the fact of his messiahship and the universality of his message to all mankind were but dimly grasped. After his death and resurrection, the issue was still acute for a time as to whether Gentile converts must first accept the Jewish rite of circumcision in order to become members of the Christian community. Fortunately, and very rightly, this was settled

in the negative as we find the account recorded in the fifteenth chapter of Acts; and this was corroborated with special reference to the Jewish dietary laws, but with a much wider meaning, in Peter's vision when he saw all kinds of animals let down from heaven and heard a voice say, "What God has cleansed, you must not call common." (Acts 10:9-16)

All this had happened long before John wrote from Ephesus about the year 100, and officially there was no longer any question of Gentiles having to become Jews in order to be Christians. Yet the tensions and uncertainties remained between the two groups, and it was not clear to everybody that Christianity was a world faith. Translate this into modern terms, and it means, "Not everybody believed in missions. Not everybody believed in a world church." The Gentile majority apparently thought *they* were the church; the Jewish minority had a great heritage, but were being snubbed. Apparently not many of either group had caught the meaning expressed in John Oxenham's great hymn:

**In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.**

John of Ephesus had a wider vision than his contemporaries. He knew that narrowness did not go with the message and spirit of Jesus. He knew that salvation through the Son of God had a Jewish beginning, but must not end there. So, in these words of Jesus to the Samaritan woman, we find him proclaiming a faith that goes far beyond either Mount Gerizim or Mount Zion—beyond New York or Nashville or St. Louis—to the uttermost parts of the earth. Wherever men worship the Father in spirit and in truth, *there* is the Christian community; there is the Christian church. "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth, for such the Father seeks to worship him." So much for *where* the followers

of Christ are to worship. What of the how? We are told clearly, though no techniques are given. We must worship as is fitting to the nature of God. "God is a spirit, and those who worship him must worship in spirit and truth." Worship offered to the God and Father of our Lord Jesus Christ must not be perfunctory, or lifeless, or based on false ideas that would make Him either an impersonal principle or a celestial magician.

"Comely praise" does not simply go through the motions of worship because it is the conventional thing to do. Real worship in our private devotions does not mean giving God a few sleepy moments now and then. If our God is the God we know through Jesus Christ as His supreme revelation, He is infinite living Spirit, tenderly watching over us always, guiding us as a Father and seeking communion with our finite, human spirits as we open our hearts to Him. It is certain that if we would be true Christians, we must be true worshipers; and the Father today, as much as in the days of John or Jesus, is seeking such to worship Him in spirit and in truth.

As Jesus and the woman were talking, the disciples came back, astonished that he should bother—or in their minds lower his dignity—to be talking with a woman. This passage is perhaps not so important as what precedes it, but it is full of vivid, picturesque touches. (Read John 4:27-30.)

Something new had entered the world—full sex equality! There is no religion or culture today, outside of those touched with Christian ideals, in which women are regarded as persons in their own right, as important as men. One does not have to be in Japan long to discover that even with its high level of education and culture, women are still for the most part the child-bearers and the burden-bearers and the servants of men. This is still true everywhere in the Orient, unless it be in the distinctly Christian circles where little by little other patterns of relationship take form.

We all know that it is a slow process at best, and instead of being impatient that full equality even in the church does not come faster, let us rejoice in what progress has been made. That we should have a Woman's Division of Christian Service, so independently and so efficiently conducted by women, and that there should be thousands of women taking responsible places of Christian leadership in the local churches today, is itself something for which gratefully to thank God. A hundred years ago this would not have been possible. And who knows, perhaps a hundred years hence we may have a woman bishop!

Now comes one of the loveliest touches in the story. "So the woman left her water jar, and went away into the city, and said to the people. . . ." That water jar, left there in her excitement, just clinches the story. Any bungler, telling the story, would have thought this was unimportant! But that to the woman there were now things to talk about so important that she completely forgot the water jar, is a crowning stroke of realism.

I recently learned a new word, and this one is in the new Oxford dictionary—*serendipity*. It comes from Serendip, the old name for Ceylon, and Hugh Walpole coined the word from the adventures of *The Three Princes of Serendip*. It means a happy and unexpected event, a glad thing that has come into our lives without our planning for it. The woman of Samaria had the highest kind of serendipity to talk about, and how *could* she be silent? Not all the serendipities with which God has blessed our lives are of as high an order as the gospel tidings, though I believe God wants us gratefully to thank Him for even the little, unexpected, happy things of life. But she could now bear witness to something tremendously important—and she did.

The sequel does not come until several verses farther down. But when it does come, it is a great one. (Read John 4:39-42.)

A simple, straightforward witness—a witness given not in any pulpit or any great meeting—but just to her neighbors and friends, and the results came. "The Jews have no dealings with the Samaritans?" So it was said. But through this witness, and in the presence of Jesus, the walls broke down. No longer were there any "middle walls of partition." The acid test of the melting away of race prejudice comes when people are ready to receive one another into their homes and eat together. And this happened!

At least, we are told that the Samaritans asked Jesus to stay with them, and he stayed there two days. At the end of that wonderful two days—of which we wish we had the account, but we have only a suggestion of what they talked about—it was a firsthand belief that those Samaritans had. No longer did they have to depend on the woman's testimony. It makes us think of Paul's "I know whom I have believed," as we hear them saying to her, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

The story carries its own meaning and message. Have we—you and I—drunk of the living water, a living "spring of water welling up to eternal life"? Do we let this water refresh us, and do we witness to it, in the ordinary, drab things of our existence? Are we willing to pay what it costs, even to the transforming of our lives? Do we worship our Lord as we are bidden, both in spirit and in truth? Are we sufficiently alive to our gospel to give a witness that will level all the racial and other man-made barriers? Can we say from the heart with those Samaritans, "We have heard for ourselves, and we know that this is indeed the Savior of the world"? If so, John in the telling of this immortal story has fulfilled his stated purpose, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

Woman's Status in Japan

by

CAROLINE S. PECKHAM

ONE OF THE first impressions of a newcomer to Japan is how smartly dressed and how attractive the young Japanese women are in their western clothes as they step it off in their high-heeled shoes. Perhaps there is a degree of disappointment that so few still wear the kimono. One really has to call in the home to find the kimono-clad women today.

This is symbolic of woman's position in Japanese society. The kimono restricts movement and belongs to the Japanese home with its tea ceremony and flower arrangement. Western dress speaks of a new freedom.

Today Japanese women may be found in all walks of life competing with men in every field, in the professions, in politics and in industry. As is so true in America many women as well as their husbands work to increase the family income. Not only as teachers, doctors, dentists, and lawyers do we find well qualified women, but in the pastorate as well. We are proud that women have been given equal status with men in the Kyodan (the Church of Christ in Japan). Sixty-seven women have been fully ordained. Many of these have married pastors but some twelve or thirteen have churches of their own.

When the new constitution was promulgated in 1948 women were given the ballot and immediately many women were elected to seats in the government both on the national and local level. At one election, a good friend of mine, a graduate of our school in Nagasaki,

was elected to the Diet and her husband who for years before the war had been in the Diet, was defeated. Today he is a member of the Upper House and she of the Lower House.

But all this does not mean that women as a class are treated as equals with men. Japan's web society is far from being democratic. It still clings to many of its feudalistic conceptions and the family life is one of the outstanding examples. There the authority of the father is accepted as lord and master of his domain. When he dies the eldest son inherits his authority as well as his property.

Outside of the larger cities you will still see the wife walking a few steps behind her husband as was the accepted custom in prewar days. She does not accompany her husband to social affairs for she is never invited except occasionally in Christian circles. Even the president of a Christian school when invited with his wife to a missionary home said it was the first time in their twenty-five years of married life that he had gone with his wife to a dinner.

When guests are invited to the home the wife practically never eats with the husband and guests, even if the guests are women. For though she has servants, it is her place to serve.

Dr. Emil Brunner says, "If we think of the difficulties of Christianity in Japan we must recognize that the Japanese family is the greatest obstacle." The Christian conception that all are God's children and of equal worth stands out in sharp contrast to the ac-

cepted idea of family life in Japan. One of the great needs in Japan is for more homes that are truly Christian. All too frequently only one member of the family is a Christian.

Since the war all government schools have coeducation, so young people today do have the opportunity of becoming acquainted. Yet marriages are still arranged by go-betweens.

It is still difficult for Christian young people to meet as opportunities for meeting socially are limited. So the church has become concerned and is proposing a Christian matrimonial center where lists and qualifications of marriageable Christian young men and women may be kept and used. Christian men and women who act as go-betweens will be able to use these lists and thus arrange suitable marriages for our Christian young people. We have had so many heart breaks when our staunch Christian girls marry non-Christian men. In spite of promises they find it most difficult to get to church and have the kind of home they hoped for.

One of the social issues which has risen from the inferior position of women is that of prostitution. It has for many years been recognized as one of the evils of Japanese society. As early as 1872 licensed vice was voted out of Japan, but no follow up work was done on a national level. In some prefectures the W.C.T.U. became active and by the end of the war thirty-five prefectures had abolished legalized prostitution. Today the law is being enforced nationally but the problem is to help the girls

who come from these houses to find respectable employment. The Bureau of Women and Minors is the government agency especially concerned. My friend Mrs. Myagi of the Upper House of the Diet has been closely associated with this during the past ten years. There are Christian agencies, too, which have become concerned. A group of German deaconesses has considered this one of their major tasks. The W.C.T.U. and the Y.W.C.A. have been active in trying to train the girls for special work such as beauticians.

When a major catastrophe hits the family, one solution has been to sell the daughters. As recently as 1956 when bad weather and storms destroyed crops in Hokkaido so that the farmers' debts multiplied until they could no longer borrow money with which to buy food, daughters were sold—many to factory owners.

The conditions that exist in the factories raise another social problem. Many of the factories are small, employing ten to twenty girls which makes it impossible for the girls to organize a union and have a medium through which to protest against injustices. While the work day is supposed to be eight hours yet girls are often required to work from six in the morning to six at night with less than an hour for lunch and no opportunity to sit down or rest during the day. They get no pay for overtime or vacations. Their wages are about fifteen dollars a month. Since many of these women are married, it means they have home duties. One woman wrote, "I have to get up at four in the morning. At night by the time I cook and do my laundry it is 11 or 12 o'clock. Is this kind of life fit for humans?" There are laws protecting these women but no one sees that they are enforced.

In all these areas, in the home, among the one-time prostitutes, and the industrial workers, there is a great challenge to the Christian church in Japan and to the missionaries who go out to work with the church.

Fortieth Anniversary

CHRISTIAN education, especially Christian education for women, is a major evangelizing force in Japan. Tokyo Woman's Christian College is a significant link in the chain of Christian schools that embraces an ever-widening circle of Japanese young women.

The Fortieth Anniversary of the founding of the college was observed by a three-day celebration

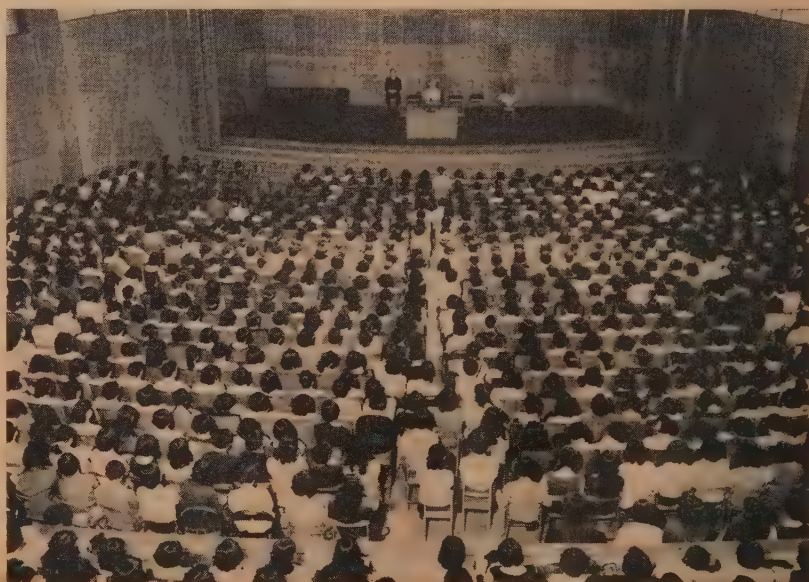
program in Tokyo last May. Friends in North America are having an opportunity to share in the anniversary observance this fall.

The Cooperating Committee invited President Sadaji Takagi to visit Canada and the United States. After a stay in Canada, President Takagi, will tour the United States in November according to a planned schedule of meetings.

The choir of Tokyo Woman's College sang *Festival Cantata* at the commemorating exercises on May 22.



The students listen to Dr. Tadao Yanaihara's lecture on May 21 in the general college assembly on "Two S's and Two J's."



A Puerto Rican Sketch

by
ANNA M. THIELZ



This picture shows one of the slums in Puerto Rico where the Woman's Division has work.

"ESTA ES SU CASA" (this is your house) is the traditional greeting which the Commonwealth of Puerto Rico extends to its visitors. This was personified by my friends, the Honorable and Mrs. Hipolito Marcano, who came to International Airport before six on the morning of Good Friday, 1957, to meet me. Let me tell you about him. Not only is he the only Protestant senator in the Puerto Rican Senate, but in his portfolio are included such posts as head of the AFL-CIO, Grand Master of the Masons, and past president of the Council of Evangelical Churches. His wife is an assistant professor of English at the University of Puerto Rico.

My introduction to the island was not by way of sightseeing but rather through political discussion.

Let me give you a thumbnail sketch of the political parties which tells much else also: (1) the Popular Democratic Party is interested in maintaining present commonwealth status; (2) the Independence Party advocates peaceful separation from the United States; (3) the Republican Party still pushes for statehood; and (4) the Nationalist Party, very small, advocates separation by force, if necessary.

The Puerto Rican capitol is a replica of ours. But my memory of it has nothing to do with politics. Again the Marcanos picked me up before six in the morning, this time to attend the Easter Dawn Service held on the steps of the Capitol. Several hundred Protestants gathered to hear Dr. John Mackay, president of Princeton Theological Seminary and a former missionary

to South America, preach in Spanish.

Incidentally, the nickel is still a respectable coin in Puerto Rico! You can ride the bus for five cents. And La Ronde served a five-cent cup of coffee—good, too.

Of Schools and Such

I was fortunate to be able to use as my headquarters the George O. Robinson School in Santurce, a suburb of metropolitan San Juan. Let's cross the patio and peek into its classrooms: age range from kindergarten through high school; coeducational; approximate enrollment 300. A few older girls live at the school and attend the University of Puerto Rico. Children are sent to Robinson to learn the English language along with regular subjects. And, of course, also children from the mainland whose fathers have been sent down on business are enrolled. Is it worth the cost? I recall hearing the Bolivian ambassador to the United States testify at the last annual dinner of the Committee on Cooperation in Latin America to the influence a Methodist school had had in his boyhood school days.

All public school classes are taught in Spanish as a practical measure. English is studied as a language in high school. While the aim is to develop more proficient use of English, some feel that bilingualism in the entire school system is an overambitious goal.

Miss Ruth Clark, teacher at George O. Robinson School, Santurce, Puerto Rico, describes plants to children at the school.



However, it soon became evident that many Puerto Ricans are confident about using spoken English unless absolutely necessary.

Dr. Joy Elmer Morgan, former editor of the National Education Association *Journal*, was in San Juan for meetings with public school officials. Mrs. Morgan, a former member of the Woman's Division of Christian Service, Bernice Huff, supervisor of Methodist kindergartens, and I spent an afternoon together. In addition to shopping and walking along the narrow old cobblestone streets of San Juan, we also visited La Perla (the pearl), which is a shantytown slum on the shore outside the city walls that is slowly being demolished. Miss Huff not only knows her four- and five-year-olds but is also an expert conchologist!

Now let's hurry to the other end of the island to San German. How? Why by *publico* (sort of taxi) on a four-and-a-half-hour drive, costing \$3.50, with two men and two women who speak no English. Destination: Inter-American University, which was known as Polytechnic Institute from 1912 to 1957 and was founded by the Rev. J. Will Harris, a Presbyterian missionary. This is the only four-year liberal arts evangelical college in the Carribean area.

History, Too

Puerto Rico has a rich historical and cultural heritage. Columbus landed on the west coast of the island November 19, 1493. Ponce de Leon died in San Juan in 1521 and was buried within the thick walls of the Church of San Jose more than 300 years ago. The fleet of Sir Francis Drake first bombarded the walls of El Morro on November 22, 1595.

The ring of these names does something as you say them: La Fortaleza (the fortress), finished in 1540 and used as the governor's palace; La Casa Blanca (the white house), originally built for Ponce de Leon's family and now used, I believe, by the governor's family; San Cristobal, a redoubt built about 1633. And in San German

there is Porta Coeli (gate of heaven), the oldest church in the western hemisphere. Built in 1513! I walked through the original massive wooden doors, saw the original primitive altar and barren interior.

Festival

And finally there was the first Festival Casals to be held in the University of Puerto Rico's theatre. I was fortunate enough to hear the wonderful Bach program with some of the Robinson faculty. Although Pablo Casals was incapacitated by a heart attack, the man who acted as leader—Alexander Schneider, concert master violinist—did a superb job. The Tuesday before returning home Esther Marciano took me to a rehearsal. We sat

in the orchestra pit immediately below the stage and were fascinated by what we saw and heard. Great music is truly not only a joy to hear but also to "behold."

Understanding

My trip helped me to understand why Puerto Ricans coming to the mainland do not always adjust easily to the way and the pace at which we live. There are many cultural, economic, and language differences between the island and the mainland. However, with patience, love, and understanding on both sides we can all benefit. I shall never forget the clean but barefoot boy who sprang up to give me his seat in the bus. Out of deference to my gray hair!

"Let It Begin in Me"

by WORTLEY MOORMAN

Assistant Director of Thoburn Terrace

ON A SUNDAY morning in February, 1958, three young men talked about their dreams to the congregation of First Methodist Church, Alhambra, California. They told of their love for the church, and the challenge of the Christian way of life. One of these earnest young Christians had as his theme, "Let It Begin in Me." The whole congregation was inspired and blessed by these fine young lives, but one was particularly impressed and inspired. She was a retired missionary living at Thoburn Terrace. She felt that the morning message was especially for her and she saw a vision of what she might do. She went home with the words, "Let it begin in me," ringing in her heart. She went to her room and told her sister that she felt she should do something about it.

God led her to speak to the Thoburn Terrace family when she led the worship service that week. She told them that she felt they—the Thoburn Terrace family—

who had served the church with joy in the name of Christ for so many years, should give some expression of encouragement and inspiration to the youth on the threshold of their vocational decisions.

The family group was in accord with this challenge, and special prayer was offered for the fine young people of our church and their leaders. The Thoburn Terrace family began to bring in dollar bills and soon over fifty dollars was placed at the disposal of the Youth Group. This gift, representing love and interest, will help some young life to take a missionary excursion to some of our church projects which are badly in need of trained Christian workers.

May God bless this money and these lives. *Is it not good when youth and mature years see visions and dream dreams and work together to help establish His kingdom in the world?* The spirit of Christ is at work in every age as well as in every area of life.

her name was changed to JOY



Miss Marion
Walker

by

MARION WALKER

SEVERAL years ago, Priscilla, a young deaconess on her first appointment along the west coast of the Island of Luzon, Philippines, called attention to a very promising girl, Jovita, age twelve. The girl had such a sweet singing voice and was such a good story teller that Priscilla put her to work as assistant teacher in the vacation church school classes.

However, Priscilla was concerned because with all her promise, Jovita seemed destined to become a hopeless cripple unless she received immediate help. Jovita had had a bad fall when a baby and the local herb doctors had massaged her injured limb and promised that she would get all right. Instead the little limb had not developed, and by twelve years of age Jovita had to walk on the overturned top of her foot. In muddy weather her father had to carry her to church and school.

Help was found. Fortunately Mary Johnston Hospital, our mission hospital in Manila, had an open bed in the crippled children's ward. Financial needs were to be met by a grand group of Masons of Manila. So we took Jovita in our mission car when we passed her remote village on our round of visits en route to a month-long Sunday school teachers' training institute. She experienced all the wonder of a two-days' stay at the Institute. There seven different languages were spoken, but the

hearts of the delegates were knit together in Christian fellowship as they worked out a plan to improve their ways of Christian witness.

The wonderful memories of the first Protestant Conference which she had ever attended helped to brighten Jovita's long dreary six months of pain during successive treatments and operation. Meanwhile, Priscilla was guiding Jovita's non-Protestant relatives back home in Zambales to hold prayer meetings for Jovita. So when the glorious day finally arrived that Jovita could walk on the right side of her foot, the family had a thanksgiving service in their home. Then Jovita's grandfather, with tears streaming down his wrinkled cheeks, said that he wanted to join the Protestant fellowship. He would help Jovita live out her thanks for this miracle. He would join Jovita in witnessing even though many of his life-long friends would despise and disown him.

Jovita still walked with a decided limp. The operations were too late for a full recovery. But she was a delegate to annual month-long institute for volunteer church school teachers. However, that was not enough to satisfy her longing for witnessing. She organized a cooperative of high school students run on the Christian family plan of the Volunteer Teacher's Institute. She was thus able to finish high school. And all the time she was fearfully wondering if she

would be accepted at the deaconess school.

Harris Memorial School was crowded and then adjustments would have to be made for part-time classes at Union Seminary, eight blocks away. Dr. Prudencia Fabro, director, had the faith that somehow she could manage, and she took Jovita.

Soon folks began to call Jovita Joy and it fitted her. When she graduated from the deaconess school, Joy wrote to her missionary then on furlough: "I am thanking God that He has led the bishop to assign me to a place where I can work among our Negrito pygmy folks. It means hiking and wading across a river, but I am the only one who speaks their language and in God's strength I know I can do it."

Later she was called to be dean of a high school dormitory in the provincial capital of Tarlac. Here she helped some of her promising Negrito youth to study to become future leaders. At the same time she organized gospel teams of students who could go with her on weekends to hold classes among the Negritos as yet utterly neglected, even on our huge American bombing site around Clark Air Base.

During her gospel team trips among the pygmy Negritos, Jovita was appalled at how many young children sickened and died through neglect. She also saw families left motherless because the mothers died during childbirth. So when her sabbatical year came in 1957 Jovita asked to take a year-and-a-half course in midwifery and child care. This time she did not need to plead tearfully for a chance to study. The council of district superintendents and missionaries of her area took the initiative in recommending her to the scholarship committee as soon as they knew her desire.

Joy seems to have put wings on her crippled feet as she goes about her health-giving ministry witnessing for Him, showing forth His strength in her weakness.



Marguerite Harris

A Resignation— and an Election

by

MRS. J. FOUNT TILLMAN

President, Woman's Division of Christian Service



Mrs. Porter Brown

IN 1956, after ten years' service in various places in the Treasurer's office, Miss Marguerite Harris was welcomed to her new position as Treasurer by the President of the Woman's Division. In *THE METHODIST WOMAN* of February, 1956, Mrs. Frank G. Brooks wrote, "In about fifteen years a President of the Woman's Division, other than I, will write of Miss Harris' retirement and speak of her as a wise, capable, poised, and gracious Treasurer of the Woman's Division." The writer was excellent in character analysis but not in prophecy. The charm and wisdom of Miss Harris were discovered not only by those of the Woman's Division of the Board of Missions, but also by a doctor in her home state of Kentucky. In August she was married to Dr. V. C. Gillispie of Wilmore, Kentucky.

The news of her resignation was received with regret and concern not only by those who had worked with her, but by women throughout the church who had come to know her through the important service she rendered. In spite of joy in her happiness, her many friends had to adjust reluctantly to the fact that she would no longer be in her familiar role, performing the many duties she carried out so faithfully during her years on the staff of the Woman's Division.

As the daughter of a Methodist minister, a student at Asbury, and a loyal church worker, she knew the policies and procedures of our Methodist organization. In train-

ing and experience she was highly qualified for the position of Treasurer of the Woman's Division of Christian Service.

We know she will continue to serve the church faithfully as she returns to her former home in Wilmore, Kentucky. We congratulate Dr. Gillispie, and voice our appreciation for the excellence of her dedicated service these past twelve years with the Woman's Division. As she stated before leaving, "I shall continue to work with you in the Woman's Society in my local church."

Mrs. Porter Brown

Mrs. Porter Brown is the new Treasurer of the Woman's Division of Christian Service, elected at the September meeting of the executive committee of the Board of Missions. She and her husband, a physician, lived in Salina, Kansas, her home state, after their marriage in 1926. Because of his ill health they moved to Denver in 1953, and to Glendale, California, in 1957 where he died in February, 1958.

Mrs. Brown studied two years at Kansas Wesleyan University in Salina, but graduated from the University of Denver with a Bachelor of Arts degree in sociology. She did graduate study in the Iliff School of Theology in Denver. She has served as a director of religious education; has held many offices in the local church, including the Woman's Society of Christian Service. She was president of the former Northwest Kansas

Methodist Conference Woman's Home Missionary Society. For a number of years she was a member of the National Board of the YWCA. She has been a national vice chairman of the United Service Organization and also a member of the Kansas Governor's Committee for the White House Conference of Children and Youth. She is known as co-author with her daughter of *Handbook for Group Leaders*.

Mrs. Brown brings to the office of Treasurer of the Woman's Division a broad experience in working with others, in handling business affairs, in understanding needs, and a dedication of spirit. In the short time she has been in office she has shown insights and abilities necessary to the great responsibilities carried by the Treasurer of the Woman's Division of the Board of Missions. Her dignity, charm of personality, and cooperative spirit have had their influence on all who have met her. Treasurers and other Society and Guild officers throughout the church will come to know her and, in a sense, share with her the great responsibility of handling the funds which maintain our far-flung Kingdom enterprise.

Like her predecessors, she expresses concern with money in terms of people and the handling of finance as a responsibility of Christian stewardship. Not in prophecy, but in fact, it can be stated that the present augurs a future of continued development and achievements.

Other Staff Changes...

DEPARTMENT OF WORK IN FOREIGN FIELDS

by MRS. JOHN M. PEARSON, *Chairman*

SECTION OF EDUCATION
AND CULTIVATION
by MRS. H. F. BRANDT, *Chairman*

Resignation



Mrs. Marion Webster

Election



Anna Givens

Mrs. Marion Webster, who came two years ago to the Department of Work in Foreign Fields as Assistant Secretary, resigned during the summer to accept the position of Personnel Manager in the business office of the Board of Missions. The department has appreciated her fine spirit and interest during these years and wishes her well in her new position.

Mrs. Webster will continue to serve the Woman's Division as well as the other divisions as she secures the office staff which is so important to the work of the church.

Miss Anna Givens

The Department of Work in Foreign Fields is pleased to welcome Miss Anna Givens to the

staff as Assistant Secretary of the department to fill the vacancy caused by the resignation of Mrs. Marion Webster.

Miss Givens is a former short-term missionary to Japan who was later commissioned. She has had experience in the Department of Work in Home Fields as well, having been on the staff of Erie School at Olive Hill, Kentucky, for the last year during the closing of the school. A native of Louisiana, with B.A. from Southwestern Louisiana Institute and a master's degree from Scarritt, Miss Givens has had experience also in business.

We welcome her to this important position where her service will strengthen the work of the Woman's Division in its program in lands overseas.



Miss Barbara Campbell

This will introduce to you Miss Barbara Campbell a deaconess and a certified director of Christian education. A native of Olney, Illinois, she attended McKendree College, and has B.A. and M.A. degrees from Scarritt College for Christian Workers.

Miss Campbell was elected in September by the Board of Missions of The Methodist Church to serve as Assistant Secretary in the sections of Education and Cultivation, assigned to the office of Audio-Visual Education. She will work with Miss Elizabeth Marchant and the office staff in the promotion of the use of films and filmstrips in program and study courses where her specific work will be in the utilization of films and training in the use of various types of projection equipment.

We covet for all of you an opportunity to know her as we bid her welcome to the staff of the Woman's Division of Christian Service.

BOARD OF MISSIONS

At the September meeting of the Executive Committee, announcement was made of the resignation of Mrs. Alfred Lowther of Detroit, Michigan, as a member of the Board of Missions. Mrs. Earl W. Douglas of Cass City, Michigan, was elected by the College of Bishops of the North Central Jurisdiction to fill the vacancy.

Mr. Darrell Smith of Hendrix College, Conway, Arkansas, succeeds Miss Ruth Rae Mountz as a member having been elected as the chairman of the Program Area of Christian Outreach of the National Methodist Youth Fellowship Commission of the National Conference of Methodist Youth.



Mrs. Alfred Lowther



Mrs. Earl W. Douglas

World Federation of Methodist Women

North American Area

In our North American area of the World Federation of Methodist Women there are eight units: Cuba, Federation of the West Indies, Mexico, and five units in the United States. We have printed articles or letters from seven of these units. This month we have a letter from the eighth unit, Cuba. Below is a report from Mrs. Hilda R. de Fuster, president of the Cuba Conference Woman's Society:

Cuba

The work of the Methodist Church in Cuba began in the last years of the nineteenth century, and it was providential because the country began its life as a free country in 1902. It was therefore in the beginning of its political independence. The missionaries of our church came bringing the spiritual freedom. As usual, very soon the women began their work. They helped in the local church and established educational institutions. Since then the work of the women of the church has grown.

Actually there are fifty-eight local Societies working in this conference, with a total membership of 1,500. We meet once a year in our annual meeting. Delegates from all our local Societies worship and make plans together. Our conference is divided into six districts; each one meets once a year, too, to plan the work and to study the program of the Woman's Society of Christian Service.

We are a part of the Southeastern Jurisdiction. We make our pledge every year, and also we send an offering every year for the mission work in Africa. We have Honorary Members, too. We have special offerings, such as the Week of Prayer and Self-Denial, and the National Week of Prayer; this offering is used to meet some pressing needs in our church in Cuba, to help in buildings, furni-

ture, or to buy materials or medicine for rural clinics.

We are happy to say that we have now our own Cuban home missionaries, supported in full by the women of the conference. These Cuban missionaries are well trained in our theological seminary in Matanzas, Cuba. We have assumed the responsibility of paying their salaries, raising the funds through the various means women use everywhere. We prefer these girls to go to work in rural areas where the needs are great.

We have no magazine, but we use one or two pages of our conference paper, *El Evangelista Cubano*.

We certainly have made progress, but there is much to do yet. We need your prayers, because the task is hard.

Delegate

Mrs. Frederick D. Jordan, corresponding secretary of the *African Methodist Episcopal Church*, was privileged to attend the International Missionary Council in its Ghana Assembly and the All-Africa Church Conference, the first such meeting held at Ibadan, Nigeria. She mentions in her letter: "At each of these gatherings I was happy to renew fellowship with members of our World Federation of Methodist Women. The wonderful contacts made have been helpful."

Mrs. Ernst Scholz, president of the World Federation of Methodist Women shares her reports from other areas.

South America

The area vice-president for South America, Mrs. Anita Araya, sent brief but informative statements of her area:

• Argentina has a membership of around 2,000 women. Two members of this unit are taking part in the United Nations meetings. One of them, the vice-president of the

World Federation of Methodist Women in Argentina, has received her diploma as leader for human rights. She is also a member of the Connection Committee for the United Nations. This Federation helps some of the young ladies in their studies by granting them scholarships. They are starting a new Missionary Fund to help maintain a missionary in Portuguese Africa, in collaboration with the Confederation for Latin America. This Federation is especially interested in the World Federation; in their Annual Congress they presented a special program about the World Federation.

• Uruguay's membership numbers 487 women. The newly elected corresponding secretary is Miss Violeta Cavallero, deaconess of The Methodist Church in Uruguay, Montevideo, Uruguay.

• Peru's Federation is composed of sixteen Woman's Societies. The Federation maintains five delegates to the Peruvian Committee of Collaboration with the United Nations. One of the directors is a member of the World Federation of Methodist Women in Peru.

• Chile's membership is 1,200 women in sixty-five Woman's Societies. All of these Latin American countries maintain three missionaries in Peru, Chile, and Bolivia. They are looking forward to sending their delegates to the Confederation Congress scheduled for Rio de Janeiro in January, 1959. One of the greatest desires of the Confederation is to adopt a fourth missionary, this time to go out of the country—to Africa. If this is possible our continent will surely receive the greatest of God's blessings.

Congress in Peru

Mrs. Genoveva de Bahamonde, corresponding secretary of Peru, calls attention to the Congreso

Interdenominacional de Mujeres Evangelicas del Peru held July 30 to August 3. "A committee representing ten denominations or churches has laid plans for this congress whose aim is to help our Christian women to a better understanding of their responsibilities and privileges as mothers and wives in the home and as faithful workers in the church of Jesus Christ. Each day, beside devotional and Bible messages, we will have classes in subjects related to the home. Another feature will be a panel discussion on 'Superstitions and Pagan Customs' for it is recognized that some of these things

still influence some of our Christians."

Prayer

Members of the World Federation of Methodist Women are reminded to remember and sustain this congress and its efforts by our prayers. But not only for Peru shall we offer our prayers; there are many of our members who live and work in difficult and precarious conditions; they suffer under the lack of assistance in their responsibilities. May our intercessory prayer for them be confident knowing that God will not fail to answer when His time is fulfilled.



These persons attended a summer conference of the Taiwan Woman's Society of Christian Service at Wesley Grove near Taipei. Miss Chen Chi-Y, president, is in the center, with Mrs. Jose L. Valencia, guest speaker from the Philippines, at her right, and at her left is Miss Annie Liu, secretary of the Taiwan Woman's Society of Christian Service.

Taiwan Methodist Women

By ORTHA M. LANE

Methodism in Taiwan is reaping part of the harvest of the decades of Christian education for girls on the mainland of China. The outstanding women lay workers in our three Taiwan Methodist churches in Taipei, Taichung, and Tainan, are mostly graduates of Methodist high schools and Methodist or interdenominational colleges. McTyeire, Laura Haygood, Virginia, Baldwin, Rulison, Hui Wen, Gamewell, Keen, Hwa Nan, Ginling,

Yenching—these and many others are included in the list of schools.

What are these alumnae doing in the Taiwan churches? Here is just a partial list of their activities: officers of Taiwan District and local Woman's Society of Christian Service organizations; choir members and organists; chairmen or members of church commissions and committees; superintendent of children's Sunday school or Sunday school teachers and teachers in

daily vacation bible schools; home visitation workers and leaders of home prayer meetings; advisors for youth fellowship groups; interpreters for visiting speakers from English into Chinese.

One of the best known of these women is Miss Florence Chen, president of the Taiwan Woman's Society of Christian Service. She has ably led that important organization during these initial years, along with a variety of heavy responsibilities in the local Taipei church, including a period as chairman of the official board. Under her guidance, the officers of the Taiwan Woman's Society plan for and conduct an annual Summer Conference at Wesley Grove Conference Grounds, in the hills near Taipei.

Since program materials are not available in Chinese, Miss Chen assists the officers in planning for and producing the program materials for the year. Someone is appointed to prepare each month's material—one of the officers, or a missionary, or other Methodist leaders. Even a few men, Chinese or missionary, are included among the writers! Copies of this program material are mailed to each of the three Societies. Most of the topics used are the same as those of the Woman's Society in the United States, but in each case material is selected and adapted before the translation is made into Chinese. Part of the monthly topics are entirely different from those listed in the *Program Book* for the United States. For example, the past year "Christian Work in Korea" was taken for one month's topic. The Chinese are especially interested in Korea—their Christian neighbors who have gone through similar trials, with their country divided—one part under Communist rule. The three Societies together sent an offering for the widows of Korea—the first time our Societies have made a contribution for foreign missions. "The Family to Christ We Bring" was chosen for the June topic, because there is special interest in, and need for, emphasis on the Christian home.

Candid

The serious side of the thirteenth reported in the September issue. But time for rest and relaxation. You know, they say." Photographer Dorothy enjoying the lighter moments during to say, candid camera shots are not all photographs always flattering.



Miss Elizabeth Howell (center), missionary to Japan, discusses one of the study books with Miss Simone Van Ooteghem (left), national from the Belgian Congo, and Miss Elizabeth James, national from India.



Taking time to relax are from left Miss Marian Simons and Miss Caroline S. Peckham, missionaries to Japan, and Miss Lora I. Battin, missionary to India.



The Reverend Ikuko Aoki (left), a minister from Japan who studied in this country, looks at a display with Miss Barbara Bailey, a missionary to Japan on pre-retirement furlough.



Two missionaries to South America exchange experiences. They are Miss Semeramis Kutz (left), Chile, and Miss Opal L. Meier, Peru.

Shots

Furloughed Missionary Conference was the well-rounded program also included all work and no play makes Jack a dull Dilger caught a few of the missionaries e days in Greencastle, Indiana. Needless ys flattering, but then neither are posed



A newly commissioned missionary, Miss Joyce Gillian (left), who will go to Japan, chats with Miss Lois M. Davidson, who is on furlough from Cuba.



Miss Celia Cowan (left), a missionary in the Congo, chats with Miss Ola Callahan, a missionary to Mexico.



Two missionaries to India, Miss Eunice Porter (left) and Dr. Mary Alice Burchard, relax and share experiences.



Three missionaries home from Malaya and Pakistan are Miss Marion Cole (left), retired, and Miss Margaret Seeck (center), both missionaries to Malaya, and Miss Elsie Reik, Pakistan. Miss Cole has accepted a teaching position at Paine College, Augusta, Georgia.

CIRCLES *Worship and Program Suggestions*

"How Far Is It to Bethlehem?"

by MRS. E. U. ROBINSON

QUIET MUSIC: "O Little Town of Bethlehem," *The Methodist Hymnal*, No. 100.

CALL TO WORSHIP:
"Joy to the world! the Lord is come:

Let earth receive her King."¹

HYMN: "O Little Town of Bethlehem," stanzas 1, 2, 3.

BIBLE READING: "The Magnificat" (Luke 1:46-55, R.S.V.)

"My soul magnifies the Lord,
and my spirit rejoices in God my Savior,

for he has regarded the low estate
of his handmaiden.

For behold, henceforth all generations
will call me blessed;

for he who is mighty has done great
things for me,

and holy is his name.

And his mercy is on those who fear
him

from generation to generation.

He has shown strength with his
arm,

he has scattered the proud in the
imagination of their hearts,

he has put down the mighty from
their thrones,

and exalted those of low degree;
he has filled the hungry with good

things,
and the rich he has sent empty

away.

He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and to his posterity
for ever."

PRAYER (by someone previously
prepared).

MEDITATION: In the heart of
each of us is this question, "How
far is it to Bethlehem?" The ques-
tion refers not to distance in space
or time, but rather to the more

important realm of one's life as
related to the life of Christ. In
other words, how far is it from
me to Christ?

"Now when Jesus was born in
Bethlehem of Judea in the days of
Herod the King, behold, Wise Men
from the East came to Jerusalem,
saying, 'Where is he who has been
born king of the Jews? For we
have seen his star in the East, and
have come to worship him.'" (Mat-
thew 2:1-2, R.S.V.)

Am I concerned about the dis-
tance to Bethlehem for the same
reason as were the Wise Men—that
I may worship the Christ?

In a story by Henry van Dyke
we are told that there was a fourth
Wise Man, whose name was Artaban.
One evening Artaban con-
fided to his friends that he and
three other Magi believed that a
new king was about to be born.
They had searched the ancient
prophecies and studied the sky and,
he said, "... in the spring of the
year we saw two of the greatest
stars draw near together in the
sign of the Fish, which is the house
of the Hebrews. We also saw a
new star there, which shone for
one night and then vanished. Now
again the two great planets are
meeting. This night is their con-
junction. My three brothers are
watching at the ancient Temple ...
in Babylonia, and I am watching
here. If the star shines again, they
will wait ten days for me at the
temple, and then we will set out
together for Jerusalem, to see and
worship the promised one. ... I
have made ready for the journey.
I have sold my house and my
possessions, and bought these three
jewels—a sapphire, a ruby, and a
pearl—to carry them as tribute to
the King."²

Artaban's friends could not un-
derstand him, and one by one they
left. At last his oldest friend said,
as he too departed, "My son, it
may be that the light of truth is
in this sign that has appeared in
the skies. ... Or it may be that
it is only a shadow of the light.
... But it is better to follow even
the shadow of the best than to
remain content with the worst.
And those who would see wonder-
ful things must often be ready to
travel alone."²

Later that evening Artaban saw
the star again. "It is the sign,"
he said. "The King is coming, and
I will go to meet him."²

Artaban was detained on his
journey because he stopped to help
others, so he did not arrive with
the other three Wise Men at the
manger in Bethlehem. But after
thirty-three years of service and
search he found his King and heard
him say, "Truly, I say to you, as
you did it to one of the least of
these my brethren, you did it to
me." (Matthew 25:40, R.S.V.)
Artaban knew that his gifts had
been accepted.

You and I have these same
precious jewels—a sapphire, a ruby,
a pearl: love, justice, selflessness.
How far is it to Bethlehem? Per-
haps I can take the direct path
with my gifts as did the three Wise
Men; perhaps I shall be called upon
to spend my treasures in the service
of humanity as was Artaban.

Will my gifts be acceptable to
the King? Will I find the way?

PRAYER HYMN: "O Little Town
of Bethlehem," 4th stanza.

¹ Isaac Watts, *The Methodist Hymnal*, No. 89.

² Henry van Dyke, *The Story of the Other Wise Man* (New York: Harper & Brothers, 1895).
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THE QUIZ

(Based on articles in this issue of
THE METHODIST WOMAN)

1. Explain the difference between Casa Hogar and Thoburn Terrace.
2. Name the president of the World Federation of Methodist Women.
3. List three approaches to new members.
4. Give date of Student Recognition Day.
5. Describe a missionary candle.
6. Give some reverberating echoes.
7. Tenth Anniversary. State facts.
8. Worst epidemic. Where? What?

department of *CHRISTIAN SOCIAL RELATIONS*



Dear Friends:

The whole world is listening today with mingled hope and fear to the debates at the Emergency Session of the U. N. General Assembly called to resolve the Middle East crisis. The many-sided prism of this complex issue will be viewed by the eighty-one nations in United Nations. Surely this world forum will come forth with new understanding of the underlying causes of the conflicts!

Doubtless any solution will need to take into account the needs outlined by the U. N. Secretary General, calling for an economic development program for the Middle East under the guidance of U.N. Such a program, according to the Secretary General, would be possible only with the full and unhampered cooperation of the nations in the Middle East. Unilateral action from any nation, including our own, through political, military, or "propaganda" pressures must of necessity give place to U.N. direction under the principles of the Charter.

This Middle East crisis into which our own nation has been catapulted calls all of us as Christian citizens to new understanding of this part of our world. The study on the Middle East during this program year should provide an opportunity to gain basic background information for helping us to influence our long range U. S. Foreign Policy in this area of concern. *This study is another example of the interrelation of our total task!* As Christian women we seek to understand and support the missionary program of our church. *One important aspect of this re-*

sponsibility calls us to intelligent, informed, responsible citizenship, making our voice and vote count where policies are made.

The general elections in November will be either over or "sitting on top of you" when you receive this issue of THE METHODIST WOMAN. Your vote for candidates on the basis of issues is very important, but that is only one part of your task. Watch your elected representatives as they function in city, county, state, or in Washington. Tell them how you feel about vital issues.

On the domestic front possibly the human rights issue has "top" billing throughout the nation. In some communities the problem is discrimination in housing; in other communities it may be jobs for all people, while in still others it may be working for the complete desegregation of our schools. In every part of our land most of the churches practice segregation. Possibly the greatest specific impact the Woman's Society and Wesleyan Service Guild can make will come as efforts are made toward positive action to implement the Charter of Racial Policies. The questions in The Check List (THE METHODIST WOMAN for October, 1957), indicate areas of action.

A further opportunity toward this end includes joining in co-operative sponsorship of the Observance of The Tenth Anniversary of the adoption of the Universal Declaration of Human Rights. The booklet *In Your Hands—A Guide to Community Action*—(Available at Literature Headquarters, Price 50 cents) will be a useful tool.

The August 11, 1958, issue of *Contact* from The Board of Temperance of The Methodist Church opened with the headline "Methodist Church launches New Rehabilitation Emphasis." If you or your pastor do not have a copy of

this special issue of *Contact* (August 11, 1958), you may wish to order the following from The Board of Temperance, 100 Maryland Avenue N. E., Washington, D. C.—*Blueprint for Rehabilitation*, Price 25 cents.

Family Packet on Alcoholism, Price 75 cents.

Pastor's Packet on Alcoholism, Price 75 cents.

The following films on alcoholism are also available from the film libraries of The Methodist Publishing House, if your own Conference or District Board of Temperance cannot supply your needs:

To Your Health, 16mm color sound film. Produced for the World Health Organization. Running time: 11 minutes. Rental price \$5.00;

How Long the Night, 16mm black and white sound film. Running time: 30 minutes. Rental price \$8.00;

Understanding Heart, 16mm black and white sound film. Produced for the Loretta Young television series. Running time: 29 minutes. Service charge \$3.00.

Commitment Sunday is just around the corner! Have you asked your pastor how you can help make this observance helpful?

The following pages bring to you testimony of a missionary, Miss Lorena Kelly, from North Carolina and the Belgian Congo. Her message should move our hearts toward new dedication to ways of building a world where all of God's children can walk with dignity in full freedom and equality in every part of our community structure. Every woman in your church—and men and youth!—should read and discuss Lorena Kelly's article.

Sincerely yours,
Thelma Stevens
Margaret R. Bender
Theressa Hoover

Reverberating Echoes

Race Relations in the United States Affect the Christian Message Around the World

by LORENA KELLY

MY MOTHER is still living. When she was seven years old, the Belgian Congo was still just a blot on the map of Africa. The secrets of the heart of that great continent, one-fifth of the land area of the world, were unknown to outside peoples. It was not until 1877 that Henry M. Stanley completed his trek of 999 days across the continent, and emerged on the west coast, bringing with him the electrifying news of the millions of people within the forbidding walls of that country. Not a mile of modern transportation existed; not one of the two hundred tribes had its language in written form.

Even twenty-two years ago when I arrived the first time in the Congo, missionaries had to come over three hundred miles to the railway station to meet me. Until 1946, when I wrote a letter to my family in the United States, I could expect an answer in about three months.

In the short span of a lifetime, unbelievable transformations have taken place in that land, crumbling the dividing walls between the Congolese, and drawing the country with its twelve million people into the proximity of an immediate neighborhood to the United States. Languages have been reduced to written form. Schools from the primary grades to the university now exist. The jungle is being replaced by the rapidly growing city. There are almost nine thousand miles of navigable waterways, over three thousand miles of railway, seventy-five thousand miles of roads, and a net-work of airways which connect the Congo with points around the world in a matter of hours.

Last year when I came home, instead of going three hundred miles to take the train, I went two miles to take the plane. Instead of waiting three months now for an answer to a letter, I receive it within two or three weeks.

Six miles from the mission we can walk into the telegraph office and send a message across the Atlantic; news flashes appear on the front page of daily papers; radios bring into the living room voices from other countries. We have listened to a message from the President of the United States at the same moment people in this country heard him; in 1956, when I was at home, I sat in the living room of my North Carolina home, and by telephone and ham radio talked to my fellow-missionaries in my Congo home at Lodja.

According to the report on Space Travel which was released March 28, 1958, by advisors of the President of the United States, it seems that it is only a matter of a short time until TV programs of this country will be available in Africa and any other country.

"Several suitably-equipped and properly-spaced satellites would be able to receive TV signals from any point on the globe and to relay them directly—or perhaps via a second satellite—to any other point." (*Charlotte Observer*, March 28, 1958, page 6-A.)

It is easy to see the implications of these facts for the Christian message in other lands. In the early days when the missionaries first arrived, the African people had only the life of the missionary to exemplify the message they taught; later as they learned to read and as the Bible was translated into the local languages, they had the ex-

ample of the missionary and also the word of God. Now as the wall of distance has disintegrated, they can look into the country from which the Bible came to them and see for themselves if the Word is really effective. The "back fence" has been torn down, and they can see how we live day by day. And as we think of the future possibilities of the satellites on TV, we almost have the feeling of living in "glass houses."

Indeed, it seems impossible to find a spot in which western influence has not reached. Once, as I was travelling with friends through the equatorial forest, we came upon a place in the jungle which had been cleared for agriculture. I climbed up on an ant hill twelve or fifteen feet high so that I could take a picture. As I stood there with my camera in hand, I looked across the field and saw two women planting rice. One of them looked up, and seeing the camera, cried excitedly, "Cinema!" (pictures!). Even the jungle woman recognized the purpose of a camera.

In many parts of Africa, the people are not aware of what is taking place in other countries, but in many other areas, they are. One writer who visited Africa points out that an African Christian layman speaking to the World Council of Churches in session at Amsterdam in August, 1948, said one of the three tasks of the African Church was to see that the educated Africans abroad did not return to their countries feeling that Christianity as practiced in Europe and America was a great "hypocrisy."

I have asked some foreign students and missionaries from other

countries about the attitudes in their respective countries concerning the race question in the United States. While they answered my question about existing attitudes among their people there was not one of the students who did not feel real gratitude in his or her heart for the fine Christian friends whom they had in this country who were seeking to make Christ a reality in human relationships. However, the fact remains that there do exist millions of people whose information is limited largely to newspaper, radio, and TV news. And their opinions are based exclusively on what comes into their minds through these avenues. They have no contact with Christians who love and respect all colors, as do these students.

A student from Korea said: "We think that as Christians we are all equal before God. As we see the segregation in the United States, we feel that it is inconsistent with Christianity."

A missionary from Korea shared these experiences: "The students come up with *Time* and *Life* and say: 'Did this really happen in your country? How could this happen in your country if it is a Christian country?'"

Continuing, she said: "Some have expressed this: 'We Orientals are very practical-minded people; we do not want to accept things if they have not been tried. Why do you offer it to us if you have not tried it yourselves?'"

"A Korean boy came to America this year to go to school. About the time he arrived in this country, the Arkansas riot broke out. His mother wrote to me and expressed concern for her son, because he was of another race also. We treat races from other countries well, but we do not treat the Negro kindly. The Koreans wonder about this."

The missionary added with deep regret: "It harms the Christian mission work; it slows it up years and years, and even reverses it. What has been accomplished has been greatly crippled."

A student from Japan replied by saying: "My friend, a student in the seminary in Japan, after reading in the Japanese language an article about the Arkansas riot, wrote: 'Today the United States is the leading power of the world but still their attitude toward race is a very backward one. That is why the attitude of the white people toward the Negro can be seen in their attitude as a whole; that is, that the white people have a superior attitude toward all colors.'"

A missionary from Japan said: "The Japanese ask these questions: 'Why do you feel that you are justified in coming to our country to encourage us to be Christian when in your Christian country you have the highest rate of divorce and family problems, the world's highest rate of juvenile delinquency, and such great racial inequalities and problems?'"

A student from Malaya showed me a copy of the newspaper from Ceylon carrying the Little Rock account. He said: "The people in my country could not believe that in this era there could exist a situation in which a race, as such, would be refused food in a restaurant. The movies show racial discrimination," he continued. "They (people of his country) can detect the prejudice through the reactions of the whites to the Negroes. We get these movies as soon as some of the cities in the United States."

I discussed this question with three students from Argentina. The first one said: "Our country is Catholic. When there are uprisings like the one in Arkansas, they say: 'There you see; that is a Protestant country!'"

Then she continued: "The people just cannot understand why the Negroes have to be segregated. I was on a bus one day and saw that a Negro sat alone, that nobody would sit with her. I was so sorry for her!"

"The most difficult thing to understand," she added, "is the segre-

gation in the church. We say God is our Father, Jesus is our Friend. Where are we?"

The second student shared his opinion: "I believe people in South America know more about the Negro question in the South than some people in the United States. It is always in the newspapers and on the radios. Everyday there were big headlines about Arkansas. 'That is a Protestant country,' they say, 'see how they treat the Negro: democracy for some people, but not for the blacks.'"

The third student added: "The whole world is looking at the United States; and Little Rock was very very bad. The United States lost much prestige on the account of Little Rock. People just cannot understand why race is a problem."

A young woman from Chile said: "They put articles like Little Rock in papers and on the radio. My father, who is a Catholic, says: 'How can they treat that girl like that when she wants to get an education? Those Americans can be as cruel as anything!'"

"My friend," she continued, "read the book *Grapes of Wrath*, and many about the Ku Klux Klan. She thinks Americans are awful for their attitude towards others."

The young woman ended by saying: "If you are not an American, you are bound to be discriminated against!"

A student from Brazil said: "In *Life* and in Brazilian newspapers, and over the radio, the people heard about the Arkansas riot. The principal of my school wrote and asked if the Arkansas story were really true."

A student from Malaya pointed out: "Foreign students will most likely return to their countries as leaders in the church and in the government. Their attitudes will greatly affect the Christian message in their country."

He added the paradoxical question: "How can you accept us foreign students and not accept Negroes?"

A young woman from Brazil

said: "I thought it was only a legend until I came here; I found it was true." This holder of a B.D. degree added: "The sign 'Colored People' was a shock to me when I saw it in this country."

A young woman from the Philippines, sent as a missionary from her native church to Okinawa, now studying in this country, said, speaking of her own people: "Leaders of the church have been in the United States and have been mistaken for Negroes, and refused service in restaurants." Musing further, she continued: "One of the area Vice-presidents of the World Federation of Methodist Women is from the Philippines. And what seemed to her the best example of U.S. color prejudice was that a bishop of the Philippines had been mistaken for a Negro and refused service."

Out of her own experience, she related that on one occasion she was at an airport waiting for the plane to return to school. In the waiting room, she met a missionary who had served in her country. Wishing to be of service, she entertained the baby for the mother from time to time. Once when she was taking care of it—in the absence of the mother for a moment—a little child saw her and asked: "Where is the child's mother?" She told her where the mother was. Then the child asked: "Oh, the baby will get dirty!"

I had heard this young woman speak at the meeting of the National Council of Churches, and also twice at the Annual Meeting of the Methodist Board of Missions. Yet because she had an infinitesimal layer of color in her skin, the little child out of her background, thought the baby would "get dirty" simply because it was in the arms of this "colored" young woman. (I was traveling with this young woman at that time. But she did not mention the incident to me until weeks later when I was discussing the race question with her.)

When I talked with a young

woman from Indonesia about this question, she was at first a bit reluctant to give expression to her thoughts. But soon she found that her inner burden came tumbling out accompanied almost with sobs.

"It was during the Christmas holidays," she said, "I had returned from a trip December 24. The next day I said to my cousin: 'Today is my mother's birthday; let's go to a restaurant and get some fried chicken and have a celebration.' I went into the restaurant to get the chicken, but they refused to sell it to me. Recognizing the reason for this treatment, I explained that I was from another country. That did not make any difference; they would not sell me the food."

"My cousin came in and tried to persuade them to let us have it. Again they refused. The clerk just looked at me as if I were an animal. Oh, Lorena, it struck deep. We had gone to celebrate my mother's birthday. It was my first time away from home. And why did it have to happen on Christmas Day! My father was a preacher, and my grandfather was a preacher! I came home to the dormitory and cried and cried. There was only one other person in the dormitory. (Others were away for Christmas.) I ran to her sobbing like a baby. We prayed together, and my heart became lighter."

"People in my country do not know about race problems here," she said.

But as she was realizing what was probably a dream of her life to come to this "Christian" country to learn more about Christian living, she had on the birthday of the Christ Child met with perhaps the bitterest experience of her life—the feeling of being recognized as something less than a human being. This young woman, who with her lovely voice, could lift through song the hearts of ten thousand women at the Fifth Assembly in St. Louis, Missouri, was refused food at a restaurant in our own country.

There are now approximately

forty thousand students from foreign countries studying in the United States. Doubtless, their experiences include all of these: traveling by means of public transportation, spending time in waiting rooms, eating in restaurants, attending picture shows, looking at TV, attending church.

In all these experiences they will make contact with other people. If each one of these students makes just one such contact, and from it derives a favorable impression, forty thousand favorable impressions will be carried back to their countries. But if that contact creates an unfavorable impression the same number of unfavorable impressions will be carried back to their homelands.

Chester Bowles in one of his books points out that many of the most promising leaders in Africa south of the Sahara Desert, including Kwame Nkrumah, are graduates of American universities. In their responsible positions, they are yielding an influence which is the sum total of those influences which have come into their lives; and this includes all their experiences in the United States.

Throughout the world, as people are receiving more and more education, they are beginning to think for themselves. The intermingling of peoples of the world brings together the different religions of the world. People who think for themselves will not reject a religion by which they have been living for centuries unless they find one which more perfectly meets the deepest needs of their hearts, and lives, bringing them the recognized dignity of a sacred personality. The hundreds of millions of color will naturally want a religion which gives them a feeling of "being at home" in any Christian group.

We are grateful for all the progress which has been made in Christian human relations, and for every Christian who had a part in it. The above facts challenge us to quickened effort to reach our goal in the world-wide community.

ORGANIZATION and PROMOTION

NOW IS THE TIME



This is a good time to look at the work of the Woman's Society of Christian Service. If the secretaries of lines of work have met in executive session and have evaluated the work that was done during the first four months—if they have filled out their reports together, consulting about the various items—if they have sent to the district secretaries the proper report blanks and have filed the duplicates with the Secretary of Promotion, then everyone should be ready to look at the work and see the value of the program for the Woman's Society of Christian Service and its members.

As the month of November gets under way the Secretary of Promotion should work with the president on plans for letting the women of the church know what the Woman's Society of Christian Service is really doing. It would be a good time to look at the programs which have been presented so far this year. Review the meetings to see if they would have been better attended if there had been more publicity. Would there have been more interest if the program had been really promoted?

Also, this is a time when the Secretary of Promotion should plan with the Secretary of Missionary Education and Service for the promotion of the study classes. There should be information concerning the study put in the church bulletins—women should be informed about the theme, the textbook, the leader of the class. There are many ways to help the women of the church see the value of attending such classes. Now is the time.

Then this is a good time to promote attendance at the general meetings. Perhaps if this is discussed in an executive meeting, some new ideas will be presented. There are suggestions about having different circles responsible for various parts of the program. It might be possible to plan the general meeting in connection with a family night of the church.

It is also necessary to study the matter of the time of the general meeting. Is it possible for the Wesleyan Service Guild representatives to be present when the Woman's Society of Christian Service meets? Is it possible for the members of the Woman's Society of Christian Service who work to attend? If these women cannot come at the time you have your general meeting, would they come if you changed the time? Would others come?

As you consider the general meeting you will discover that there are many patterns for the meetings and many times. Some Woman's Societies meet mornings and have their circles in the afternoon. Others have the general meeting one week of the month and the circle meetings other weeks. Some meet in the evening one month and in the afternoon the next. Some Societies have one general meeting a month, some have two. Why not study the situation of your Society.

Study to see when it is most convenient for the majority of your members to meet. Study to see if you could get new members if you met at another time. Study to see what would be the feeling about having the meeting at night one month and in the daytime another. These are all matters for consideration by the local Woman's So-

cietiy of Christian Service. What will work in one church and in one area may not work at all in another. Each Woman's Society must figure the time best suited to its members and its program as well as to the local community situation.

If the Secretary of Promotion will work with the president to present these matters to the executive committee, she will be fulfilling a part of her job of promotion. It will not be easy. It will demand ingenuity. It will take thoughtful study and cooperation with others to think through and carry out the program in the executive committee. But now is the time!

RADIO PROGRAMS

Pilgrimage, ABN, Sundays
1:30-1:55 p.m. E.T.

The fall series on Pilgrimage is devoting 26 weeks to the subject, *Family Life*. Dr. A. L. Roberts, general director of the Commission on General Christian Education and associate director of the Division of Christian Education of the National Council of Churches, is host for the program.

Each week Dr. Roberts discusses problems pertaining to family life with the pastor of New York City's Fifth Avenue Presbyterian Church, Dr. John Sutherland Bonnell.

Topics through November are:
October 26—*Democracy Begins at Home*

November 2—*Problems of Working Wives and Mothers*

November 9—*Father and the Home*

November 16—*The Modern Mother's Problems*

November 23—*Money Is a Family Affair*

November 30—*When Marriage Threats Arrive*

HOW CAN THESE BONES LIVE?

A Meditation on Stewardship

by MARIETTA MANSFIELD

A LAMP burned on the low table beside the fireplace.

While I sat trying to prepare an address for our district conference my driver came into the room with a handful of mail. Among the letters was a request for me to speak to the North India Woman's Conference. At that moment, busy as I was, I did not welcome it.

When I saw the assigned subject—the finances of our church—I felt complete sympathy with the prophet Ezekiel. I saw this subject as a valley of many dry bones and in my agitation I cried out, "How can these bones live?" Resolutely I determined to plead, "I can't do it; there is too little time; please find someone else." With that silent resolve I continued to work on my district conference address—How can we strengthen our village church?

Suddenly I caught my breath; I was filled with excitement. Why this, the finances of our church, is all we have been doing all this year and when it happened it was not one bit dull! At that moment I saw the dry bones of finance clad in robes of splendor and strength to add spirit, beauty, and meaning to the life of the church.

When we hear the question of church finances raised, it is often to groan from painful boredom. But it need not be so. At least in our village program last year we did not find it so. The finances of our church became an exciting adventure into faith. The bones had breathed into them the breath of the Lord; they became alive; they lived!

Indicator of Spiritual Growth

The financial status of the church is an indicator of its spiritual growth and vitality. Moreover, it is in reality one of the end

products of the spiritual life of its members. Often in our eagerness to help the church stand on its feet, we set goals to increase its finances. What we should be doing is to try to bring people into a right relationship to God; to get them to give themselves to Him.

"People do not give their money to God," declared Bishop Azariah, "because they have not given themselves to Him." And we find these words in the report of the Tambaram Conference:

The support of the church must be rooted in its spiritual life. The use of the church's gifts must make for spiritual growth, otherwise giving proves unfruitful. Through his gifts the worshiper expresses his growing inner life, his gratitude to God, and reaches out to the entire brotherhood of Christians, and to those outside. Sacrificial giving is one of the essential elements in promoting true spiritual growth.

Out of several years' experience in village work we have found some ways to help correct inadequate giving. First, we give attention to evangelism, the telling of and the sharing of the good news. In this endeavor we make special effort to help the people to worship. To worship together is to become a fellowship in its deepest meaning. It is to become a community knit together around a common loyalty and by the desire to follow Him.

Secondly, we endeavor to get all children of Christian parents baptized. To deepen the understanding of this sacrament and relate it to the life of the people, on the evening before the baptismal service I call in the parents, and whenever possible the grandparents, and explain the meaning of the act of baptism. Carefully I point out the promise of this act—the child in

the home has become a child under the promise of Christian nurture and training for its life. As such it is fitting that we give a special thank offering to express our inner joy, our happiness, and our gratefulness to God for His love and His care for us, His children.

Thirdly, we endeavor to teach the church members of their responsibility and privilege. As Christians we are obliged to communicate the gospel; to share as an outer expression of an inner love that permeates our being. In this sharing, poverty is no bar; it is no excuse.

The minister can do much to help the people to give at convenient seasons. In our district we instituted Harvest Festival and Seed Sowing Festival to help open the way for the people to express their faith; and to share the joy and the hope of its fellowship. As Christians we are called upon to share the how and the why of giving if it is to have real meaning and add dimension to our life and to the life of others.

Giving and Growing

Giving is essentially a spiritual matter. And only in this setting can these dry bones live and become a witness to the growth of the church. A giving church is a growing church. To give is to live; to share is to grow.

The worshipping Christian expresses his growing inner life and his thankfulness to God through his gifts. Consecration to God always—there are no exceptions—precedes real giving. A life of service is a life that gives; it is a life that shares. We must seek to give generously and to help people to give generously; for generous giving which is the outer expression of an inner spirit brings rich reward.

COMMITTEE ON MEMBERSHIP

KEEPING in touch with our members and making plans for reaching new members is the job of the Committee on Membership. And it is a big job requiring much time and a great deal of interest. One person cannot do it alone, no matter how small the Society. If your Woman's Society of Christian Service is very small, and the majority of Societies fall into this group, you will find that a better job can be done by a committee than by one person alone. If you have a large Woman's Society, you already realize the need for many different types of women on the membership committee.

The chairman should call the committee together frequently and talk over the plans. Many new ideas and suggestions will come out in these conversations. Problems which seem large will clear up and new possibilities for solving them will appear.



Why not invite the girls to your house for a cup of coffee or tea and make plans for reaching the unreached, interesting the uninterested, and keeping the group together? A wonderful spirit of co-operation can be brewed with a pot of tea!

When the committee meets some materials are necessary. Be sure to have *A Guide for the Woman's Society of Christian Service*, *THE METHODIST WOMAN*, the *Program Book* of the Woman's Society of

Christian Service for the year, the membership list, and any other leaflets which will give you ideas. You might plan to give each new woman a copy of *THE METHODIST WOMAN* so that she can see the work that the Woman's Society of Christian Service is doing.

You will also want to have membership and pledge cards and the activity record cards. The membership committee members need to have these materials as they approach new women.



Approaching a Prospective Member

1. Invite her to the general meeting and to a circle meeting
 - Ask her to attend with you personally
 - See that she meets others at the meeting
2. Acquaint her with the total program of the Woman's Society of Christian Service
 - General meeting
 - Circles
 - Program materials
 - Study classes
 - Goals
3. Give her materials of your Woman's Society
 - A Guide for the Woman's Society of Christian Service*
 - THE METHODIST WOMAN*
 - WORLD OUTLOOK*
 - The Society year book
 - Membership list
 - Special study outlines

4. Be sure that your president meets and welcomes your guest.

5. A follow-up note will help. The recording secretary might do this as she enters the name in her book.

Keeping Members

The work is not done when a member signs her card and declares her desire to be a member of your Woman's Society of Christian Service. You must make her feel that she is wanted and needed, that there is a place for her and work for her to do as a welcome member of your Woman's Society of Christian Service.

See that she is formally introduced to the Woman's Society of Christian Service, put her name in the church bulletin as a new member of the Woman's Society of Christian Service. See that she is listed on committees and assigned to a circle. Keep her informed



about circle meetings and general meetings. Provide opportunities for fellowship, for taking part in programs, for doing jobs for which she is especially well qualified, for learning about the work and program of the Woman's Society of Christian Service.

Our Job:

Want new members

Look for interested women

Win them

Keep them

UNDERSTANDING FRIENDSHIP

by CORA A. TREZISE

ANY WORK done in the true spirit of Christ that builds fellowship and more abundant living, especially for those who have so little, is one of the greatest needs of our time and talents. I refer to the joy and service of enriching daily living for the sick and the bereaved and for our older shut-in members; a "getting-to-know-you, getting-to-love-you" program for fuller Christian living.

Our Woman's Society of Christian Service has a Friendship Committee of fifteen members. Notices of current illness, births, and deaths are sent from the hospitals and by friends to the church office. The church secretary sends yellow slips to the circle chairmen with all pertinent information. If a woman is not a member of a circle, the chairman of the Friendship Committee, who receives all notices, takes over as she does in each case according to urgency and circumstances.

This plan was started a few years ago when we asked our pastor for a list of the shut-ins. We wanted to make this our special project. Some forty names were on the list. After study and inquiry we found we could help about thirty of the people.

A few of this number were husband and wife combinations where both were housebound, but the majority on the list were widows. Most had passed the prime of life, a figure which is hard to designate in this age of the longer span of life. Some of these persons were confined to their own homes or nursing homes; others to their rooms and a few to their beds. They lived mostly in the past, yet were eager to hear of church activities and of a life in which they were once active and useful. Rarely did we find any bitterness or self-pity; they were grateful to know someone cared enough to call.

Later it occurred to us that a more organized approach might be more effective. Why not ask each circle to adopt one, two, or three of these shut-in members? There were many adoptions. Through this assignment pattern, more people see more people, write to more people; more thoughtfulness is shown and many lives are made happier. This plan is enriching and enlarging the world of inactive women.

Some of our members live in homes for the aged; comfortable, sun-filled homes where they enjoy the association of other women in their golden years. Here they have common interests, a library with books old and new, church services in their own chapel, music, television and radio programs, as well as live programs and entertainment in the lounge. Here are few responsibilities, good food attractively served, good care with medical attention included. The atmosphere can be challenging and stimulating where older people are still young in spirit and outlook. However, here, too, are some lonely persons.

One can give few gifts greater than understanding. This can be shown in a handclasp, a smile, a prayer. The personal touch of a Christian world is conveyed in comforting, encouraging words.

This privilege is rewarding. In a way, it is not an unselfish giving of time. Happiness is the reward of each experience. The sacrifice is nothing; you receive by giving.

A comparable need exists in every community; a need to visit the fatherless, the afflicted, the widows, and the lonely. There is a way! Here a little, there a little, as we can. Jesus showed the way: He visited the sick and the lonely. God so loved that He gave His only begotten Son.

Calendar of Activities

VICE-PRESIDENT: Meet with Committee on Program to evaluate the past and plan for the future. Present the World Federation of Methodist Women.

TREASURER: Send quarter's receipts to the district or conference treasurer by November 5. Plan for Christmas offering if your Society has one.

PROMOTION: Review the work of the past six months and evaluate the effectiveness of the work.

MISSIONARY EDUCATION: Complete the study "Christian Concerns of North American Neighbors." Follow with action and gifts.

CHRISTIAN SOCIAL RELATIONS: Cooperate in observance of World Community Day. Continue plans for Human Rights Day observance. (See October issue.)

WESLEYAN SERVICE GUILD: Cooperate with other organizations of the church in making plans for Human Rights Day.

STUDENT WORK: Entertain students from overseas, especially during holidays. Contact foreign student advisor on campus for names. Write to the state MSM chairman of World Christian Community for names of Methodist overseas students.

YOUTH WORK: Tell the Woman's Society about plans including Christian Outreach in the program of the MYF. Order the youth packet on "The Middle East."¹ See *Missionary Materials for Youth*, 2125B.*

CHILDREN'S WORK: Attend Council of Children's Workers whenever meetings are held. Participate in plans for Christmas Activities for children.

SPIRITUAL LIFE: Meet with Committee on Spiritual Life and evaluate the program thus far.

LITERATURE AND PUBLICATIONS: Encourage Christmas gift subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

SUPPLY WORK: Share all letters acknowledging Supply Work with the Society. If used clothing is on your askings, select it carefully. Send only requested items. Shipping costs may be reported as value.

STATUS OF WOMEN: Check the items you have read on the reading list, page 43 of the May issue.

¹ Order from Youth Department, Box 871, Nashville, Tennessee.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.



WESLEYAN SERVICE GUILD

REPORTING FROM CHAIRMEN OF LINES OF WORK

HOW CAN I, as a conference chairman of one of the lines of work have a channel and a working relationship with the local Guild chairman?"

First of all, you need to be clear as to the specific officer with whom you work. The jurisdiction chairman of a line of work has her relationship with the conference chairman; the conference chairman works with the district chairman. It is the district chairman who has direct contact with the local unit chairman. These officers should have correspondence with each other, and the jurisdiction chairman channels information to the conference chairman, the conference chairman to the district chairman and the district chairman to the local unit chairman.

As for reporting, we do not have separate reports for the chairmen of lines of work, and we ask that chairmen will not establish direct reporting systems. However, there is a place on the report blank of the local Secretary of Promotion for reporting from each chairman of a line of work. This report should come from the chairman of the line of work in the local unit. The Secretary of Promotion should not fill it out herself. She should get the report from the chairman, and copy it on her blank in the space indicated for it.

This report goes to the district Secretary of the Wesleyan Service Guild. She sees to it that the district chairmen of the lines of work get the information pertaining to their particular lines of work from the report blanks. The district secretary summarizes the information for her report to the conference

secretary. If she makes her summary by units, so that at least one outstanding activity is reported from each unit, she might make a carbon copy for the district chairman. However, if she has many units, there will not be space on the blank for a summary from each. In this case the district secretary and the chairmen will have to work out some way for the chairmen to get the information from the district secretary's blank.

The conference secretary in turn sees to it that the conference chairmen get the information from the report sent to her by the district secretaries. She may also make a carbon copy, cut it apart, and send to the various chairmen the part applying to them.

Crosswise Reporting

Let us see how this works in a particular instance. The chairman of Spiritual Life of the local unit gives a report of activities to the local Secretary of Promotion. The Secretary of Promotion enters it on her report under, "List and describe briefly outstanding activities of units in the following:"

1. **Spiritual Life.** The district secretary upon receiving this report summarizes the activities as reported by local units in the blank marked for Spiritual Life. She makes a carbon of her report, and sends the part pertaining to Spiritual Life activities to the district Chairman of Spiritual Life. The conference secretary does the same, summarizing the district reports, and sending to the conference Chairman of Spiritual Life the part of the report on Spiritual Life.

The important thing to remember is that the reports go from local chairman to local Secretary of Promotion. *Chairmen* reports go *across*, not *up*. They go from district secretary to *district chairmen*; from conference secretary to *conference chairmen*. They are parallel reports. The only vertical reports go from local Secretary of Promotion to district secretary, to conference secretary, then to jurisdiction Guild Secretary and to the Guild Office.

There are two other "crosswise channels" that are very important. They go from the Guild to the Woman's Society.

1. The Secretary of Promotion of the Guild unit sends a copy of her report to the Secretary of Promotion of the Woman's Society of Christian Service, with whom she should work closely.

2. The chairman of a line of work should be in close touch with the secretary of the same line of work in the Woman's Society. By planning together and sharing ideas, our total work can be strengthened. This does not mean that activities must be done together, although they sometimes will. It simply means that there should be a close working relationship between the two officers, the chairman and the secretary of the line of work.

In the Guild, the jurisdiction chairmen will be communicating with the conference chairmen, the conference chairmen with the district, and the district with the local. They will pass along information and suggestions from time to time. They will welcome communications in return, but they will not send out report blanks to be filled out and to be sent back to them.

Human Rights Day

We hope your Guild is planning to observe the Tenth Anniversary of Human Rights Day, December 10. A special guidebook, *In Your Hands* has been prepared and is available at Literature Headquarters for 50 cents. It sets forth steps for organizing community action; ways to celebrate Human Rights Day; a follow-up program; and techniques for carrying the human

rights story to the public. The final pages are devoted to an appendix containing the U. S. Bill of Rights, the Universal Declaration of Human Rights and a listing of material and films available through various organizations. You should also have the leaflet, *What Does the Lord Require of You* (free) and the *Human Rights Primer* (35 cents).

admit an error. Rarely is a person polite in the office, and she is ridiculed when she is, which is most annoying as "please" and "thank you" are as much a part of me as my clothes.

B. The only opportunity I have is to try to treat each person with whom I come in contact as I would like to be treated, to be courteous to all persons even though they are angry or otherwise upset.

A. *I have always been interested in a position which offered service. Although I have not always been able to live up to the high standards of Christianity, I have as one of my goals putting into practice, on my job, the Christian theory we believe in and teach. Another chief concern is how to go about giving my family the attention it needs, with the very limited time we have to spend at home when we are employed in today's competitive world.*

B. I have never had a job where the opportunity was any greater. If there ever was a job which would be a "Christian Social Relations" job it is mine and I love it! We work with people of all races, color, and creed; with people who have various interests; with people from various economic standards. We come into contact with almost every emotion that people have.

A. *Good working conditions with justice and fairness to all. I like to see every person happy in his work and doing the kind of work which is best for him, with the feeling that all jobs are necessary and worthwhile.*

B. I think I have achieved it in my office, but have little chance to do anything elsewhere.

A. *To do my work to the best of my ability so that my failures will not retard other women in gaining advancement in business and professional offices. To get job opportunities for women which are equal to those of men. Always there is the desire to bring the Christian way of life into the business and civic world, but this would*

Concerns of Christian Employed Women

In the July-August issue of THE METHODIST WOMAN, we listed the main categories of concern of those who answered the questionnaire sent out prior to the Assembly Guild Weekend. We thought you might be interested in some of the specific comments made.

A. What are your chief concerns as a Christian employed woman?

B. Where do you have opportunity to do something about these concerns?

Comments

A. *I have the great fortune to be employed by an organization that is highly ethical because of the highly principled churchmanship of its officers. Apart from that, however, I find the moral lassitude of many co-workers in small matters quite a problem. Further, the social problems that are often involved in business gatherings such as Christmas parties in this area provoke much concern.*

B. As a senior employee I have opportunity to express a feeling for employee programs which will reach all at their highest level. Also, I am often by conversation, attitude, or example able to offer help to younger employees.

A. *The increasing tendency to "pull a fast one"—to evade or avoid responsibilities such as taxes, jury duty, civic activities.*

B. Right in the office, for me. There are plenty of opportunities

to take a stand for legitimate—even though distasteful—responsibilities.

A. *I am concerned because so many of the folks you meet in the business world do not live a Christian life, or at least forget about it in business.*

B. By trying to lead a good Christian life at everyday work so those with whom I come in contact may realize I have something they seem to lack, and which might interest them in learning about the Christian life.

A. *To witness for Christ in all of my business relationships; to maintain a Christian home and raise a Christian family in spite of being gone all day and coming home tired out (it is so easy to forget that "love is patient"); to throw my influence for the Christian way in all civic, state, and national affairs.*

B. On the job, at home, and especially at the ballot box.

A. *These are not exactly concerns—I call them pet peeves. They stem from lack of training in "how to meet the public" of clerks and office personnel. Some are rude, abrupt, and impatient.*

B. By word of mouth in speaking to employers and school board members; by promoting legislation for better pay for these people.

A. *I find little or no evidence of Christianity in the office where I am employed. No one has any regard for the others, no one will*

be my concern whether man or woman.

B. My union is of some help to women in obtaining job opportunities. My church work gives me some opportunity to work for policies which will be of help to women.

A. *Being closely connected with children in my work I am concerned about the need for Christ-centered homes where children can develop into strong Christians and assume places of leadership and responsibility in the church and community.*

B. Through contact with parents in the community and the church.

A. *To encourage young people to choose their vocations, as full time Christian workers.*

B. On the college campus, working with the Methodist Student Movement.

A. *The amount of drinking and swearing which seems to be accepted as a necessary part of conducting business. The fact that Negroes are not hired according to their abilities.*

B. Abstain from drinking; use my influence to have office gatherings held where there are no bars, such as restaurants where liquor is not served; express my approval of Negroes as co-workers.

A. *I live in a small town and believe that our greatest need is to help our women to become more interested in a wider outlook than the local level activities. I am also very interested in the racial problem. We do not have any persons of another race in our church or community but we feel that there is need for greater understanding here.*

A. *I believe racial discrimination is one of our biggest problems in our local church. I feel that is one of the chief concerns of our women.*

B. Some of our women of both the Woman's Society and Wesleyan Service Guild have given support to our problem.

A. *My main concern is that we as Christians may be able to so unite our spiritual forces that the non-believers will be challenged to the point that they will want to rethink their values.*

B. I feel that in my everyday contacts is a good place to start. We work with both non-believers as well as some who lack the courage of their convictions.

A. *My chief concern as a Christian employed woman is that so many young women do not belong to, or do not attend, a church. There are only two girls in my office, so I feel that I cannot do much there, but there are thousands of employed girls in this city who do not attend a church.*

B. All I can do is urge others to encourage the women where they work to attend church somewhere.

A. *It seems to me that people are too busy. No one seems to have time these days to relax and dip into the more important things that this world has to offer. Church activities come last in the lives of most of the people that I come in contact with during business hours. It is most distressing—we must make our religion more attractive to John and Jane Public.*

B. Not in as many places as I would like—However I manage to try to promote my Guild and my church over the lunch counter or on the bus, wherever I am able to talk to people (without embarrassing the person to whom I am talking).

A. *That all the time my actions, words, and attitude will let those with whom I am associated feel that the Christian way is the best way of life; that it is not enough to be against evil in whatever form it exists, but to take positive action*

for good, that we who call ourselves Christians become so involved in our secular jobs and organizations that we do not have time for the really important things of life.

B. As a teacher of high school students, I can help them develop positive attitudes toward problems of life. I can show kindness if I keep in mind that each boy and girl who sits in my classroom is a child of God and that it is my opportunity and my duty as a Christian teacher to help them develop their latent abilities through encouragement and understanding.

A. *To do my work honestly and well; to care for my aged mother as long as she needs me; to be courteous and helpful to those people with whom I come in contact daily; to help all I am able in the training of Guild members that they may learn to work harmoniously with other church groups and with each other in making ours a Christian nation; to endeavor to promote interest in mission work to the extent that replacements can be made in the recruitment of missionaries and ministers.*

B. In Guild and church activities.

A. *Getting women in executive positions to become active members of the Guild. How to make the Guild membership so important in the lives of the members that membership in business organizations will not take precedence over that of the Guild.*

B. Conversations with members of my profession. Publicity in the newspapers about outstanding activities.

CHARTER OF RACIAL
POLICIES RATIFIED BY THE
Wesleyan Service Guilds
of
Detroit Conference

MISSIONARY EDUCATION

SUGGESTIONS FOR TEACHING "UNDERSTANDING OTHER CULTURES"

by

IRMA HIGHBAUGH

Dr. Irma Highbaugh, author and missionary, was in China thirty years and in Japan, Korea, Southeast Asia training lay leaders in Christian Family Life Work, eight years

WHY SHOULD we study *Understanding Other Cultures*? The answers are found first in the introduction to the book written by our president, Mrs. J. Fount Tillman. She says: "It is hoped that there will come to those who study it a deeper sense of humility, a new comprehension of reasons for differences among peoples, and a greater respect for the viewpoint of others." The very last paragraph of the book states the urgency of the need for such study: "Today we are faced with the preeminent fact that, if civilization is to survive, we must cultivate the science of human relationships, the ability of all peoples of all kinds to live together and work together in the same world at peace." One world-minded woman who had read the book, the guide, and had done the supplemental readings stated emphatically: "Chapters five and six should be required reading for all Americans. They are: 'We are Debtors,' and 'And Who Is My Neighbor?'"

The text and *Guide* are especially well written for the average person to read, understand, and enjoy. We have found three committees selected on a voluntary basis at the first session were most helpful in the jurisdiction and conference Schools. I would suggest that these should be chosen in the local church well before the period opens, and that each should meet at least once with the leader of the course. These committees are: Worship, Newspaper, and Exhibit. The local church will also need to have a publicity and perhaps a refreshment committee.

Worship Committee

The Worship Committee should have as many members as you plan to hold sessions so that each one may lead once though all should plan together. It is good to have one member who is musical. In that way worship can sometimes begin with song unannounced, in which all will join with a good leader. Our worship committees used the suggested services in the *Guide*. One committee prepared a simple effective dedication service five minutes long with which the series closed. A sheet draped over the desk had at the back a rough wooden cross with a shawl bearing the word *Love* in large letters on cardboard. As the whole group sang softly: "Spirit of the Living God, Fall Afresh on Me," one member wearing three dark loose coats came slowly forward. First she dropped off the outer coat bearing the word *Ignorance* on cardboard, then another step forward, she dropped off the cloak with the word *Misunderstanding*, and finally at the foot of the cross, she dropped the coat with the word *Prejudice*. Kneeling, she slowly draped the shawl with the word *Love* about her shoulders. As she did so, the whole group joined hands in a circle about her and sang: "Blest Be the Tie That Binds."

Newspaper Committee

The Newspaper Committee had two members. They were given five minutes at the beginning of each session to report their news items which tied into the theme of the day. Then such items were

placed on a large cardboard bulletin board for all to read more carefully. Integrated with the food lesson were ads from the supermarkets showing items for which we are indebted to other nations and a second one with purely American ones. Changing cultures were especially noted.

Executive Committee

The Exhibit Committee followed the suggestions in the *Guide* with great success. Items for the "Embroidery of Life" were contributed by all members of the group by making an announcement the previous day. The shoes especially noted were those which are in vogue today which have their patterns from various cultures of the East.

Family Life

A program which may be used in the group or better still for a Family Night in the church was built around Chapter III, "How People Live Together." This is a chapter on family life. A skit on "We Choose Our Mates This Way" is given by seven women who reveal the ways mates are selected in seven different cultures. Socio-dramas or Role Playing on Husband-Wife Relationships show the average way of American life, the way in Burmese life, the way in Japanese life, and the Christian way. This is followed by a panel discussing some of the universal ways of family life . . . courtship and marriage in different countries, divorce, the meaning of marriage, and other questions which may have arisen. The socio-drama is planned by a group starting from the salient points in a situation, the selection of two points which will be portrayed, the selection of two of the number to act the husband and wife. Source materials for the non-American countries may be found in *Atlantic Monthly*, March, 1958, on Burma; *World Outlook*, July, 1953, Burma; and the book, "We Grow in the Family," on Japan, by the author.

AN INTEGRATED SCHOOL OF MISSIONS

by HARRY O. RITTER

It is a source of deep satisfaction to the persons related to the missionary education program of the Woman's Division of Christian Service to have presented here the report of the first integrated School of Missions and Christian Service. People put their Christian conviction into action, and we trust this will give suggestion to other groups for planning and participation across conference and jurisdiction boundaries.

Mrs. H. F. Brandt, *Chairman,*
Section of Education and Cultivation

THEY said it couldn't be done; but we did it!

The 1958 United School of Missions was the first integrated Conference School of Missions to be held by Methodist women in America. The United School of Missions was composed of delegates from the Kansas Conference of the South Central Jurisdiction and the Central West Conference of the Central Jurisdiction.

Bishop Matthew W. Clair, Jr., of the St. Louis Area, Central Jurisdiction, at the close of the school said: "You women are much farther advanced than the men in this matter of integration."

Dr. Charles Parkin of the Division of National Missions remarked: "It was all so natural and normal. It speaks volumes for what has been done here."

How did it come about? It began as a deep conviction in the heart of Mrs. Warren Stover, Jr., president of the Kansas Conference Woman's Society. She presented the idea to the Board of Managers of the Kansas Conference School of Missions at the close of the 1957 school. This seed thought began to grow at once. Mrs. R. C. Moore, president of the Central West Conference Woman's Society of Christian Service, with just a little apprehension, agreed a United School would be a wonderful venture in real Christianity. Mrs. Moore consulted a few of her leaders prior to the meeting of the Board of Managers in joint session two months later. From the start, both groups were enthused and optimistic. A number of meetings were held to make plans for the first integrated United School of Missions. The elected officers for the school were a dean, two associate deans (one from each conference),

the Secretary of Missionary Education of each conference, secretary from Central West Conference, and treasurer from the Kansas Conference.

Many hours of planning, thought, and hard work went into the preparation. A new constitution was drawn and adopted. An integrated faculty was selected and inspirational speakers were secured. The school was fortunate in having Bishop Clair for the Morning Watch speaker and Dr. Ernest T. Dixon, Jr., of the Central Jurisdiction and staff member of the General Board of Education as the evening speaker.

Delegates from the two conferences were housed together in Baker University dormitories. Meals were served in the University Memorial Hall dining room. The town folk seemed to approve the venture, for there was no discrimination shown in restaurants and soda fountains.

Classes, clinics, and workshops kept the women busy from 8:30

A.M. to 4:30 P.M. Audio-visual demonstrations were available for the school from 5 to 6 P.M. and again from 7 to 8 P.M. The school met from Monday noon to Friday noon, coming to a fitting close with an impressive communion service.

"A Charter of Racial Policies for the Woman's Division of Christian Service of The Methodist Church" was not only a printed sheet, not only a resolution, but also a real, living, and vital Christian experience during the five days of fellowship between the women of the two conferences. There was not a single awkward moment during the school, nor any feeling of strangeness among the delegates. It seemed to be a very normal and natural experience for the women of the two conferences to meet together.

At the close of the United School, Mrs. Stover said, "I cannot describe what I really feel down inside of me, the experience was so wonderful. Everyone came into it with eyes wide open and their feet on the ground ready to give and take when necessary."

Mrs. Moore of the Central West Conference added, "I can say ditto to Mrs. Stover's words. The power of prayer did it. I am grateful for the leadership God gave us for the United School. The "Charter of Racial Policies" opened the door. Our two conferences have gone through the door together."



Enrollment increased over last year for both groups when Kansas Conference and Central West Conference joined forces for a United School of Missions. Seventy per cent of the 280 enrolled were from Kansas Conference; 30 per cent from Central West Conference. This picture shows the United Board of Managers (front row) and the faculty of the school.

STUDENT WORK

STUDENT RECOGNITION DAY

by MRS. A. A. PHILLIPS

Secretary of Student Work, Western Jurisdiction

STUDENTS around the world are systematically erasing from their calendars the days separating them from the Christmas holidays. For many it will be their first "homecoming."

After the first thrill of family reunion and when all questions are answered, what happens? Sally was married last month and has gone to be with Bill near the air force base; Jim is working for a local firm and has made new friends; so, on it goes. In *You Can't Go Home Again*, Thomas Wolfe has confronted the reader with the reality of this change and the many frustrations young people must face and grapple with as life unfolds.

But where do we, as Secretaries of Student Work, fit in? The fourth Sunday of December is designated as Student Recognition Day in our church. This is our chance to say, "We missed you; we recognize your accomplishments; we appreciate your zeal in planning for the future; and we need you."

Your plans may be in the form of a tea, a brunch, an "evening at home." Or perhaps you will want to use students in the church service or other activities. Many young people preparing for church-related vocations are anxious to express themselves to the home church, especially to the youth. Students who have experienced such meetings as the MSM Regional Leadership Training Conference are anxious to share this inspiration with the home church; perhaps you have helped to make it possible for them to attend. The form that the recognition takes is to be determined by the size and ability of the group. Do not con-

fuse this with Student Day in June. No offering is taken.

Remember, too, there are probably service personnel on leave. They want to meet old friends while home, and exchange experiences. Many rewarding interviews develop at these informal gatherings. Another excellent idea is to include an international student as your holiday guest. The foreign student advisor of a nearby campus could give you names of those who would welcome the opportunity to share our observance of the birth of our Christ. Even if of another faith, these students enjoy sharing our various cultures, to our mutual benefit. This sharing leads to understanding; as we better understand each other, we become better world citizens. We cannot be good citizens of "the cosmos" until we become better world citizens.

As we recognize our own students we must realize that around the world it is the students of every land who are preparing themselves to be the leaders of tomorrow. We must strive to permeate the years of preparation with the true ideals of Christianity as Christ lived those ideals. We must confront youth with the challenge of the church at her best. May your Student Recognition Day be a happy and meaningful experience and become a link to better understanding among students and the home church.

Reports

From the reports of the Secretary of Student Work we gleaned the following:

SOUTHERN ILLINOIS CONFERENCE—It is not too early to talk with your pastor about Student Recognition Day in December. Find

out if your church is going to observe this day—urge its observance—and do all you can to help. Check to be sure who is responsible for the program and who is expected to contact the students you wish to participate in it. Probably your pastor and church-school superintendent will receive special materials in the mail.

Student Recognition Day is a church-wide project. How about your own personal projects as a representative of the Woman's Society? When students are home for Christmas vacation they seem to lead such hectic lives that it is almost impossible to get them together for a breakfast or party. If you want to arrange some affair, that is fine, but strictly optional. What we want you, as an individual, to do is to make some personal contact with each student, at least a telephone call to say you are interested in him, to find out how he is getting along at college, what the Methodist program is, and if there is any special way in which you may help. Remember, you are the link between home, church, and campus, and that is important!

INDIANA CONFERENCE—One church gave its students white carnations to wear on Student Recognition Day. Reports on the observance of this day are most encouraging. Every local secretary has received a copy of the Student Recognition Day program.

OKLAHOMA CONFERENCE—Churches report excellent programs on Student Recognition Day in December.

TROY CONFERENCE—Secretary of Student Work in the Pawling Avenue Methodist Church in Troy sent a questionnaire to each student concerning his life on the campus. Each replied with a nice letter. All of the replies were typed on one large sheet which was rolled up and tied with a colorful ribbon, then placed at each woman's place at the table after the program on Student Work. Our women loved it.

YOUTH WORK

The Methodist Youth Fund helps in a program of missions, Christian education, and youth work around the world. It would be well occasionally to tell a story, report news, or give a "snapshot" from some project related to the Methodist Youth Fund at an MYF meeting. The illustrations on this page are designed for that purpose.

New Village Public Health Work

Over fifty clinics are in operation in the new villages of Malaya. The records show that about fourteen thousand people come monthly for care and treatments. Miss Alma Erikson, a Woman's Division missionary from Denmark, tells the story of the work at the clinic and of the mobile unit that visits nine villages in the surrounding area.

WOULD you like to go with us on our journey of mercy? Mat or Mohamed bin Ibrahim, our driver, takes us on the winding road through rubber plantations and groves of coconut palms to the edge of the jungle. Often we see a snake winding its way across the road, or a musan, a squirrel-like cat, jumps across. The tropical sun beats down on the car, and the temperature often gets up to 100 degrees.

Most of the new villages are bleak looking; there are few shady trees or blossoming bushes. The houses are small wooden frames with stamped mud floors and palm leaf roofs. A double perimeter barbed wire fence and a guard separate and protect the villagers from the Communist terrorists in the jungle. This is the rural Sitiawan area.

But the report will not be complete unless I mention our ministry of healing in the Ipoh area about sixty miles away.

We took over the work from the British Red Cross in two new villages, Pasir Pinji and Gunong Rapat, in 1954, at Christmas. At first the villages were served by

two charming doctors from Hong Kong who worked with us two years, treating an average of 2,000 patients each month. Now this work is being done by Dr. and Mrs. Chak Po Yan. They were members of our Methodist church in Hong Kong and arrived here in August, 1957. They live in Pasir Pinji in the Red Cross bungalow and commute to Gunong Rapat. They are doing fine work and have endeared themselves to their patients and the people in the Ipoh churches who cooperate in the work.

We have started a third center near Taiping, the former capital of Perak. We have taken over the work from the British Red Cross in Pokok Assam, a new village. We have a chapel next to the clinic. Dr. Rivera from Sitiawan and Dr. Chak from Pasir Pinji will each drive sixty miles on alternate weeks to hold clinics. One of our nurses from Sitiawan will live in the village, have daily clinics, and do home visiting. This completes a triangle of medical work, Sitiawan—Pasir Pinji—Pokok Assam, each sixty miles apart.

In the spring of 1955, the government had completed a clinic building and residence in Ayer Tawar New Village. Because of shortage of nurses and doctors, it was standing empty. We offered to take over the buildings. We placed one of the nurses from Hong Kong in this village. She used her mornings to visit the patients and teach mothers how to feed their babies. A locally trained midwife also joined our staff, and we started well-baby clinics and prenatal and postnatal clinics. The midwife delivers many of our prenatal clinic patients in their homes. The difficult cases we refer to the Lumut District Hospital about twenty miles away. In spite of the cheap rate, the mothers prefer to have their babies delivered at home.

Many of our mothers have ten

or more children; they are anemic and complain of having no strength. They expect to tap rubber trees almost to the day the baby comes. They get up at 3 A.M. to tap while the latex is flowing steadily in the cold hours. Many children start helping tap rubber at the age of seven or eight. We have been glad to have the nurse give a helping hand in such homes and make a Christian witness while helping.

News Flashes from Projects in the U.S.A.

Bisti Center, Farmington, New Mexico

The large classroom and dormitory building at Bisti Center, an outpost of Navajo School was demolished by fire on May 5, 1958.

Surveys of the area indicate a very clear need for adult education and a community program with a religious emphasis. At the September meeting the Executive Committee of the Woman's Division approved the development of such a program utilizing the present facilities which consist of a two-room school building and a small residence.

Brewster Methodist Hospital, Jacksonville, Florida

A new Chronic Disease Unit at Brewster Methodist Hospital was dedicated on June 8, 1958.

Eloy Community Center, Eloy, Arizona

A wing is being added to this community center to care more adequately for activities and growing interest in the total program of the center.

Maynard MacDougal Memorial Hospital, Nome, Alaska

This hospital offers excellent service and care to people in the far northwest. A brief visit to Nome is enough to convince anyone of the need for medical and social service for the people of this vast region.

CHILDREN'S WORK

World Convention on Christian Education

A REPORT from the World Convention on Christian Education, if it were only an item of current news, would indeed be an untimely bit of information at this time, but the convention was more than an interesting, colorful meeting. It was a meeting of minds, a witnessing of a faith. It was the mingling of cultures, races, and nationalities where each delegate was trying to discover the meaning of Christian education, and how he could express in his own life and lead others to know that truly, "Christ is the Way, the Truth, and the Life."

This World Convention on Christian Education which was held in Tokyo, Japan, August 6-14, was an enriching and challenging experience for all who attended.

Children's workers from all over the world were represented by 1,050 delegates as they met with approximately 10,000 Christian leaders in other age groups and interest groups at the convention. Ministers, Sunday-school teachers, directors of Christian education and lay men and women and missionaries and deaconesses from many denominations discussed the common problem of Christian education of children.

Some of the problems facing church leaders everywhere are: (1) presenting the Gospel message of Christ and his teaching to children, (2) the use of the Bible with children, (3) the place of the child in the church, (4) home visitation and securing cooperation of parents in non-Christian homes, or in homes where there is indifference or stated belligerence toward the church. These represent only a few of the problems with which the children's workers struggled to find answers.

Dr. Paul Vieth, professor of religion, Divinity School, Yale

University, presented a series of challenging messages to children's workers based on the topics, "How Shall We Understand Our Task?" "Nurturing Children in Christian Education," and "The Use of the Bible in Christian Fellowship and Life."

As children's workers met in small discussion groups, one became aware of the many difficult problems facing leaders in the Christian church in Japan today. There was also an awareness of the similarity of problems facing the church throughout the world, the need for more trained Christian leaders, good lesson materials, good books, pictures, and other resource materials; the need for buildings, adequate classroom space, and equipment came as echoes from leaders in Japan, from workers from other countries, and from our own land.

The underlying motif running through every session and permeating every meeting seemed to be, "The future belongs to the children. Somehow, some way, we must make Christ's message clear to them. They are tomorrow's leaders. We cannot fail our task."

For children's workers, the Children's Rally, held on Saturday afternoon, August 9, was a high point of inspiration and challenge. At this time, more than 5,500 children and their leaders met together for an exciting, colorful afternoon session of stories, music, worship, and devotion. When children arrived from all parts of Japan, they swelled the auditorium to overflowing. They thrilled adult members of the convention with their smiles, their bounding joy, and their endless numbers as they moved from place to place. They too were helped to feel that they were a part of the World Convention on Christian Education as they

participated in this special children's session.

The very young delegate, Miss Kaorii Sumiyoshi, an eleven-year-old Sunday-school pupil gave the word of greeting to the foreign delegates on behalf of Japanese children. Her greeting came clear and fresh as her voice reached out to the audience.

Her words were, "We are happy to have you prominent foreign Christian leaders with us here today. Our body is not as large as yours, nor have we such a grown heart as you have, but we worship God and study every day to be loved by our Lord. I wish you all to pray for us Japanese Christian children, and our friends abroad so that we can better work for Christ."

Responses were made by the Reverend Canon T. O. Olufosge, Nigeria, Reverend John A. Havea of Tonga Islands, and Reverend William Haddad of Lebanon, as they brought greetings from the children in their countries.

As the rally closed, a three-point declaration was issued:

1. We regret that there are few Sunday school churches in Japan despite the fact that Japan is ready to celebrate the centenary of the Protestant Mission in Japan.
2. The teaching of Jesus Christ is the only way to save Japan and the world.
3. We will go hand in hand with children throughout the world, and are willing to dedicate our body and mind to our Lord, Jesus Christ.

As the children stood in reverent silence to sing and pray together, adults who joined in the service from the "outer fringes" of the auditorium were again mindful that "The future belongs to the children. We cannot fail them. We must not fail the Cause of Christ."

THE METHODIST WOMAN

LITERATURE and PUBLICATIONS

SUMMER SCHOOLS, 1958

THE SIX jurisdiction summer school clinics of literature were well attended by conference or district representatives. Effective work was done at each school.

Secretaries of the Western Jurisdiction had a most profitable week together at the School of Missions held at Salt Lake City, Utah. The following report comes from Mrs. Newton W. Temple, secretary of Literature and Publications of Western Jurisdiction.

One hundred and eleven women from the ten western states, the new state of Alaska, and the territory of Hawaii attended. Upon registering, each woman was given a booklet containing the schedule of literature sale hours, and the time and subject of three special literature exhibit days.

Slogan Contest

The booklet cover pictured a Methodist woman, constructed with a pert button face topped by a blue felt and feathered hat with veil, carrying a book. The caption read, "It's the Methodist Woman Who Knows." This slogan was used in many ways. Many participated in the contest to complete the phrase "It's the Methodist woman who knows 'because. . . . The winner (a member of the Wesleyan Service Guild of Pioneer Church, Walla Walla, Washington, Mrs. H. H. Nightingale), submitted this verse:

**It's the Methodist Woman Who Knows
Because the fruits of good reading
she shows.**

**She takes time to pray
And study each day,**

**So her knowledge and World Outlook
grow.**

She received a Guild pin as her award.

Exhibit Topics

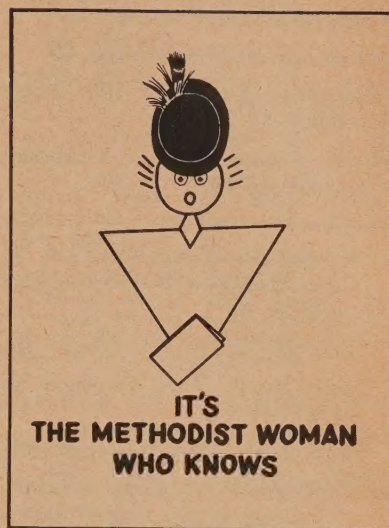
The three literature exhibit days used to good advantage one of the colorful book stalls from the Assembly.

The first day was titled "Program Panorama." It depicted a musical phrase in wire relief along with the new *Program Book* and *Worship Booklet*, "Christ for the World We Sing." The major emphasis was on helps for circle programs. These materials, including *Concerns Unlimited*, were enclosed within a large ribbon circle. As a program aid a miniature stage and a tiny doll Methodist woman dressed in the latest chemise stood in the background of a selection of playlets. Two hostesses presided: Mrs. Troy Simmons, Secretary of Literature for Southern California-Arizona Conference, who arranged the exhibit, and Mrs. A. R. Burgett, jurisdiction first vice-president.

The second day featured "Promotion Portfolio," especially an Officers' Training Day Kit. Centered was a pictorial organizational flip chart prepared by women of the Seattle District of the Pacific Northwest Conference from directions found in the February, 1955, issue of *THE METHODIST WOMAN*.

Circled around a large brief case with the free leaflet, *Oh Yes You Can*, tucked suggestively under the flap, was a complete selection of handbooks, the *Eighteenth Annual Report*, *A Guide*, and other material for officers. This exhibit was prepared by Mrs. Dudley C. Stone, secretary of Literature for Montana Conference, and the co-hostess was Mrs. F. W. Batten, jurisdiction secretary of Promotion.

The third day was called "Person to Person." This exhibit featured materials prepared for the individual woman. Centered was a framed mirror denoting the per-



son and ribbons fanned out in sun-burst fashion to the *Prayer Calendar*, *My Date Book*, Woman's Society of Christian Service pin, and many other materials.

Also displayed was a suggested New Members Folder. This contained such items as *A Widening Way*, sample copies of *THE METHODIST WOMAN* with the *WORLD OUTLOOK*, membership and pledge cards. The guest hostess was Mrs. E. M. Tilton, president of Western Jurisdiction, assisted by Mrs. Richard Gartman, secretary of Literature for Pacific Northwest Conference, who prepared the exhibit.

Added interest was the presentation of beautiful double corsages made from the colorful covers of some of the free materials to the Secretaries of Literature. The facetious but pointed remark was made, "If you can't read, wear it." (Or, "After you've read it, wear it.")

The spacious literature room was visited by many women who made it clear by their purchases that indeed it is the Methodist woman who knows.

Attention: See page 42 for additional listing of Societies securing five or more combination subscriptions.

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A Missionary Candle

A huge "missionary fellowship candle" was both the worship center and the symbol of the church's outreach at the Missionary Conference of South Central Jurisdiction held last summer on Mt. Sequoyah.

Made from the molten wax of candles submitted by more than 1,500 Methodist missionaries in all parts of the world, the symbolic candle was lighted on the opening night and burned throughout the conference. The candle, which weighed 125 pounds, stood six feet tall with a top diameter of eight inches and a base diameter of sixteen inches. While the candles from which it had been molded were of many colors, the giant candle had been dyed red to symbolize "blood, fire, and Christian zeal along with the work and the ministry of the church."

Designer of the candle was the Reverend Howard Woodruff, pastor of the Watson Memorial Church, Independence, Missouri. In preparation for the service, Mr. Woodruff addressed a letter months ago to about 3,000 missionaries, deaconesses, and staff members of the Board of Missions, asking them to send a portion of a candle to become a part of the missionary fellowship candle. Many of them submitted candles which had sentimental value or special religious significance in their lives.

The huge candle was mounted on a large table underneath the inscription, "Ye are the light of the world." Bound volumes of letters written by the missionaries who sent candles were displayed on the table.

Christmas in August Party

Monday afternoon, August 18, the Woman's Society of Christian Service of the First Methodist Church of Sheridan, Arkansas, met for a "Christmas in August" party. The purpose of the party was to collect cash for Supply Work gifts for projects supported by the Woman's Division of Christian Service.

This party, in the form of an afternoon tea, was held amid beautiful Christmas decorations and in the atmosphere of the Christmas season which was heightened by traditional background music of the holiday season.

The center of attraction in the decorations was the display of dolls depicting the recipient groups. These dolls, a Christmas tree, and a world map were used to explain the full purpose of the occasion.

Much credit is due Mrs. Elbert English, president of the Pine Bluff District of the Woman's Society, who suggested the project which was carried out so successfully by the local women.

MRS. CHARLES W. ROBERTSON

ACCOMPLISHMENT RECORDED

Additional list of Societies which secured five or more new combination subscriptions.

MT. PLEASANT CHURCH, Crisfield, Maryland (5); Mrs. Rupert Catlin

MELSON'S CHURCH, Delmar, Delaware (8); Mrs. Lela B. Figgs

FIRST METHODIST CHURCH, Sioux Falls, South Dakota (14); Mrs. L. B. Mitchell

CALVARY METHODIST CHURCH, Wichita, Kansas (5); Mrs. Lester Powers

COLLEGE HILL METHODIST CHURCH, Wichita, Kansas (8); Mrs. Charles W. Young

FIRST METHODIST CHURCH, Wichita, Kansas (5); Mrs. W. L. Groves

CHENEY METHODIST CHURCH, Cheney, Kansas (11); Mrs. W. G. Messmer

BAKER MEMORIAL CHURCH, East Aurora, New York (13); Mrs. B. D. Adams

CATALINA CHURCH, Tucson, Arizona (5); Mrs. Walter L. Smith

ASBURY CHURCH, Phoenix, Arizona (5); Mrs. Zoeth McFaul

FIRST METHODIST CHURCH, Tempe, Arizona (5); Mrs. R. G. Bishop

GRACE METHODIST CHURCH, Sullivan, Missouri (5); Mrs. Oliver Downes

WALMSLEY BOULEVARD CHURCH, Richmond, Virginia (7); Mrs. Davis H. Turner, Jr.

CHRISTIAN WORLD FACTS

1957-58 Edition, Friendship Press. 35 cents

Christian World Facts is a pocket book of up-to-date missionary stories for pastors, speakers, and writers. Compiled by the editors of Friendship Press (National Council of Churches), it is interdenominational in content, with liberal Methodist contributions.

Among the book's sixty-four pages are short paragraphs and human interest stories. There are also major articles, including: "Where Are We in the World Mission?" by Raymond A. Dudley; "Strangers and Afraid," by Wallace C. Mervin; and "History Begins Tomorrow," by Erik Nielsen. (Available from Literature Headquarters.)

In Memoriam

Mrs. Mamie Orear Everett died July 31 at Georgetown University Hospital, Washington, D. C. She founded the Alvan Drew School, Pine Ridge, Kentucky, under the former Methodist Protestant Church. Mrs. Everett, widow of a Methodist minister in Kansas, would have been 99 on August 25.

Mrs. Everett's religious work spanned more than four-score years, and until her death she attended church and Sunday school every week.

Miss Alice M. Robertson retired from active deaconess work in 1942. She was born in Keswick, Iowa, March 28, 1877, and was graduated from the Chicago Training School in 1904.

Miss Robertson served as field worker for the Chicago Training School and the Methodist Deaconess Association during the early years of her career. She was the superintendent of the New England Deaconess Training School and Dean of Women at Boston University for a number of years. In 1932, Miss Robertson moved to Southern California where she did social work and was appointed by the annual conference to do religious education work. She died at Thoburn Terrace, Alhambra, California, August 20.

Miss Ethel F. Jackson, a retired deaconess, died August 19 in Mill Valley, California. Born January 2, 1867, in Hamilton County, Florida, she spent her early years in South Carolina.

Miss Jackson entered Scarritt Bible and Training School in Kansas City, Missouri, in 1904. Following consecration in 1907, she was appointed to the New Orleans City Board of Missions. During her twenty-eight years as a deaconess, Miss Jackson also served as head resident of Institutional Church, Kansas City, Missouri, as housemother at Rebecca Sparks Inn, Waco, Texas, and director of Mary Elizabeth Inn, San Francisco, California.

ARRIVALS AND DEPARTURES

DEPARTURE FROM THE FIELD:

Brazil: Sarah Bennett, August 16, 1958—Regular.

Cuba: Eulalia Cook, July 7, 1958—Regular.

India: Irma Felchlia, August 1, 1958—Regular.

Japan: Addie K. Chamberlain, August 13, 1958—Special Term; Mary Jones, August 17, 1958—Regular; Margery L. Mayer, August 14, 1958—Regular; Marie McLain, August 17, 1958—Regular.

Malaya: Mary Barks, July 21, 1958—Special Term.

Pakistan: Anna P. Buyers, August 1, 1958—Regular.

Philippines: Elston Rowland, April 7, 1958—Regular.

DEPARTURE TO THE FIELD:

Brazil: Jacqueline Skiles, August 22, 1958—Special Term.

Cuba: Lorraine Buck, August 16, 1958—Regular; Lois Davidson, August 20, 1958—Regular; Leora Shanks, August 8, 1958—Regular; Miss Joyce Hill, August 25, 1958—Regular.

India: E. Louise Campbell, September 3, 1958—Regular; Hannah Gallagher, September 3, 1958—Regular.

Indonesia: Gusta Robinett, July 22, 1958—Regular.

Japan: Bobbie Barrett, August 30, 1958—Special Term; Gertrude Byler, August 19, 1958—Regular; Rebecca Giles, August 16, 1958—Regular; Joyce Gillilan, August 30, 1958—Special Term; Rosemarie Kascher, August 30, 1958—Special Term; Joy Nowlin, August 30, 1958—Special Term; Eva Saito, August 19, 1958—Special Term; Margaret Denny Whitfield, August 30, 1958—Special Term; Susan Rhoda Smith, August 30, 1958—Special Term.

Korea: Esther Laird, August 19, 1958—Regular; Dorane Lowman, August 19, 1958—Special Term; Rachel Ann Pickett, August 19, 1958—Special Term; Jean Marie Powell, August 9, 1958—Regular.

Mexico: Gertrude Arbogast, August 20, 1958—Regular; Mrs. Joy deLeon, August 26, 1958—Regular.

Peru: Martha Vanderburg, July 10, 1958—Regular.

Sarawak: Ellen Atkinson, July 16, 1958—Regular; Edna Floy Brown, July 16, 1958—Regular; Lorraine Gribbens, September 10, 1958—Special Term; Sandra Kay McCaig, September 10, 1958—Special Term; Miss Jane Sutlive, September 10, 1958—Special Term; Miss Mabel Mitchell, September 10, 1958—(to England for study).

Uruguay: Frances Mitchell, September 2, 1958—Special Term.

Hong Kong: Mrs. Corlyss Rike Crump, September 3, 1958—Special Term; Miss Judith L. Hawks, September 8, 1958—Special Term.

ARRIVALS IN THE UNITED STATES:

Sarah Bennett, Brazil, Brookhaven, Mississippi.

Miss Anna P. Buyers, Pakistan, 1050 N. 8th Street, Selinsgrove, Pennsylvania.

Miss Irma Felchlia, India, 135 Breeze Street, Centralia, Illinois.

Miss Frances Hindley, R.N., India, R. D. 1, Willard, Ohio.

Miss Helen Hodgson, Mexico, 4901 Crestwood Way, Sacramento 22, California.

Edna Hutchens, India, 403 Garfield Avenue, Eau Claire, Wisconsin.

Miss Ann Ruth Jones, Central Congo, P. O. Box 172, Cleburne, Tex.

Miss Juanita Kelly, Cuba, 1303 Monte Sano Avenue, Augusta, Georgia.

Madeline Klepper, Philippines, 659 Almond St., Long Beach, Calif.

Ollie Leavitt, India, 1124 F Street, Evanston, Illinois.

Marie McLain (health furlough), c/o Mrs. Gay Nell Knight Teeter, Graysville, Alabama.

Miss Agnes Malloy, Cuba, 476 Cleveland Avenue, Atlanta, Georgia.

Margery Mayer, Japan, 2020 West Granville Road, Worthington, Ohio.

Miss Anne R. Peavy, c/o Mrs. B. O. Robertson, Byron, Georgia.

Mrs. ArDelia M. Robinson, India, 206 Plum Avenue, Millen, Georgia.

Charlotte Westrup, India, c/o Mrs. Orville J. Bell, R. F. D. 1, Chapman, Kansas.

Sister Helene Manz, R.N., North Africa (Switzerland), for study in U. S. A.

Mrs. Victoria Laren, R.N., Sweden, recipient of a Woman's Division Scholarship to observe medical and social institutions in the United States.

NOTE CHANGE OF ADDRESS:

Miss Louise Killingsworth, Malaya, 955 Carlisle St., Jackson, Mississippi.

Miss Mathilde Killingsworth, Malaya, 955 Carlisle Street, Jackson, Mississippi.

Miss Laura Schleman, Malaya, 24915 Oakland Road, Bay Village, Ohio.

Miss Elston Rowland, Philippines, c/o Mrs. Paul Kithcart, 703 Mountain View Avenue, Maryville, Tennessee.

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If you are interested in learning about the Annuity Plan of the Woman's Division of Christian Service, fill out the blank below and send to:

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WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 13, 1959

Theme: "Lord, I Believe"

Worship Service. The theme of this year's service, *Lord, I Believe*, calls us to a deeper experience of Christ in our lives. Prepared by Egyptian women, the service provides for moments of silent prayer, responsive reading of litanies, prayer and scriptures, and the use of familiar hymns. 5 cents each; 100 for \$4.50.

Call to Prayer and Project Folder.

This folder issues an invitation to worship. It may also be distributed to hospitals, homes for elderly people, shut-ins, etc., so that they too may join with Christian women in prayer. (Sold only by the hundred.) 100 for 50 cents.

Children's Service. This service, based on the theme, *Trust in the Lord with all your hearts*, provides for a speaking choir, responsive readings, familiar hymns, and a story-sermon. The offering from the children's service is earmarked to provide Christian literature for Indian and migrant children. 5 cents each; 100 for \$4.00.

Guide for World Day of Prayer Leaders. Information for speakers and plans for preparation, promotion, and program development. 15 cents each.

Report Blank and Offering Envelope. One of each with each quantity order. Free.



Poster. An eye-catching poster for use on church bulletin boards, in church rooms, in store windows. In two colors; 11 by 17 inches. 10 cents each.

Dramatic Presentation, *This Noble Permanence*. One-act drama in verse for a narrator and six readers that gives a glimpse of the scope of World Day of Prayer projects. Can be produced effectively with limited resources, or as elaborately as equipment permits. Five copies recommended. 15 cents each.

Basic Packet. Contains one of each of the seven preceding items. 50 cents.

The Gift of Prayer. A pocket sized devotional booklet about the people and places to which World Day of Prayer gifts are sent, with a prayer and scripture reading for each story. 40 cents each.

The Day Thou Gavest. By Ruth Mougey Worrell. The story of the World Day of Prayer. 85 cents each.

World Day of Prayer Emblem Seals. Sold only in sheets; please order by number of sheets. Sheet of 30 seals, 15 cents; 10 or more sheets, 10 cents per sheet.

World Day of Prayer Map. In five colors; 17 by 22 inches. 25 cents each.

Orders for above material cannot be filled after January 30, 1959.

Please make out your order carefully; material sent as ordered cannot be returned for credit.

OF SPECIAL INTEREST

Prayer Calendar, 1959. Truly a general church missionary *Prayer Calendar* this year. In addition to its present content, which consists of the names of workers and stations of the Woman's Division and the Division of World Missions, the 1959 *Prayer Calendar* will list all the workers of the Division of National Missions. We have had many requests for a general *Prayer Calendar* and have worked toward compliance with these desires. Ready about December 1, this booklet is suggested as a particularly significant Christmas gift. Order a number of copies. 60 cents each; 3 for \$1.50.

The Unfolding Glory. Brief Studies in the Development of the Idea of God. By Bishop Costen J. Harrell. A devotional reading book of great interest to those interested in Bible study. Excellent for special studies. Suitable for gifts and for inspirational reading. 75 cents.

In Remembrance Cards. You can be justly proud of the revised *In Remembrance Cards*, printed in dignified black on white deckle-edge paper. There are two cards, one for the family of the deceased, the other to be sent to the donor by the treasurer of the Woman's Society of Christian Service as a receipt for the "In Remembrance" gift. Set of two cards, 15 cents.

Into Life. A dramatic presentation which was one of the highlights of the Fifth Assembly—a most clever presentation of the work in various areas of the Woman's Division. Lends itself to simple staging for effective results. 35 cents; 4 for \$1.00.

World Bank Place Mats. The use of these place mats as table decorations at any meeting will stimulate the giving through *My World Bank*. 5 cents each; 25 for \$1.00.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above may be sent to your nearest address—

Literature Headquarters: 7820 Reading Road, Cincinnati 37, Ohio

83 McAllister Street, San Francisco 2, California

of The Methodist Publishing House, with the exception of New York Co., also sell the literature of the Woman's Division of Christian Service.

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